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**REVIEW**

OF

**MR. WHITMAN'S LETTERS**

TO

**PROFESSOR STUART,**

ON

**RELIGIOUS LIBERTY.**

SECOND EDITION.

WITH AN APPENDIX NOT BEFORE PUBLISHED.



**BOSTON:**  
**PEIRCE & PARKER, 9 CORNHILL**  
**1831.**

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## REVIEW.

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TWO LETTERS TO THE REVEREND MOSES STUART, ON THE SUBJECT OF RELIGIOUS LIBERTY. By Bernard Whitman. Boston: Gray & Bowen. 1830. pp. 166.

In July last, Professor Stuart published a Letter to Dr. Channing, in which he sets forth the numerous and weighty charges of this latter gentleman against the Orthodox, and calls upon him either to retract or prove them. More than half a year has now elapsed, and the Reverend Doctor has not seen fit to do either the one or the other. In the mean time, a feeble attempt has been made in the *Unitarian Advocate*, in part to explain away his allegations, and in part to justify them.\* A more recent attempt of the same sort has been made in the Letters which lie before us. We gave a brief notice of these Letters on their first appearance, stating what we then conceived to be their true import and character. We must now go into a more extended examination of them, not because we think them entitled, on their own account, to further consideration, but because of the zealous efforts of the enemies of Orthodoxy to give them currency and favor with the public†—because of the use which is made of them in certain portions of the country—and because the justice of our first account of them has been directly impeached.

The conductors of the *Unitarian Advocate*, in their remarks on Professor Stuart's Letter, accuse him of misunderstanding, or at least of misrepresenting Dr. Channing.

"The language of Dr. Channing, and of *liberal Christians generally*, was never meant to be taken in that broad and gross sense which the Professor seems to attribute to it." "He talks of 'conspiracies' and 'plots' in which he would have it thought that we accuse the Orthodox of having embarked, as it

\* The Articles in the *Advocate* on this subject were noticed and replied to in our Numbers for Oct. and Nov. 1830.

† Repeated and high encomiums have been passed on these Letters in the *Unitarian Advocate*, the *Christian Register*, and in several of the political papers, both in city and country. A writer in the *Centinel* speaks of them "as *decidedly the most important publication that has appeared during the past year*"!!—as "entirely disproving the solemn asseverations of Professor Stuart," and establishing "the justness and truth of Dr. Channing's charges"!

were, with *malice prepense*; and to this gross construction of the charge brought against them by *Unitarians*, the Letter owes whatever of plausibility it possesses. But Professor Stuart knows, as well as we, that *no such direct, formal, and wicked 'plot' or 'conspiracy' is meant to be charged on the Orthodox.*"

The conductors of the *Advocate* here couple *themselves* and "*Unitarians*," and "*liberal Christians generally*," with Dr. Channing in this controversy; and they *expressly deny, on the behalf of all concerned*, that they have ever accused the Orthodox of any "direct, formal, and wicked plot or conspiracy," in the gross sense of the terms. It is very unfortunate for some gentlemen, that they are not blessed with better memories. It would save them not a little self-contradiction, and consequent mortification, if they could remember from one year to another, what things they had said and published. To assist the recollections of these gentlemen of the *Advocate*, and at the same time to show more clearly the drift and bearing of Dr. Channing's accusations, and the points necessary to be proved in the Letters of Mr. Whitman, in order to a full justification of himself and his brethren, it will be needful to quote a few passages from certain Unitarian authors and publications.

Fifteen years ago, it was said by a noted Unitarian 'Layman,'

"The Panoplist may ridicule as much as it pleases the suggestion that they (the Orthodox) *aim at Ecclesiastical tyranny*. We perceive from their spirit that *the power only is wanting*. These new (Ministerial) Associations, if not watched and made the objects of jealousy, will soon become tremendous engines in the hands of skilful and ambitious men."\*

In a more recent publication, the same writer accuses the Orthodox of reviving "a spirit of intolerance *which has had no example, from the banishment of Roger Williams, and the murder of Servetus, and the persecution of the followers of Arminius.*" "If the Orthodox party had now the civil power in their hands, for which they have shown of late a great hankering . . . . . they would not permit a man to vote in civil concerns unless he was a church member."†

The *Christian Examiner* says, "There is to be a combination among the most powerful sects TO SEIZE THE CIVIL POWER, and the use they may hereafter make of it is to be sought in the calamitous history of Christendom for the last fifteen hundred years." In the same work, the Orthodox are charged with 'making a *thousand efforts*' to restore "*a tyranny over the minds of Laymen*, the loss of which to priests of certain sects of Pharisical pretensions is as galling, as the simple doctrines of the despised teacher of Nazareth were to the high priests and scribes of Jerusalem." Again, the Orthodox are charged, in the same work, with wishing to "overthrow the institutions by which the state is upheld, in or-

\* Are you a Christian or a Calvinist? p. 65.

† The Recent attempt, &c. pp. 9, 17.

der to erect on their ruins a power, which by them may be deemed a blessing, though in all ages it has been found a curse.”\*

We quote the following passages from the Christian Register.

“There now appears among the more ambitious and designing leaders of the (Orthodox) party a disposition to form a POWERFUL CONSPIRACY, to crush the growth of liberal opinions, and to render it impolitic, if not *dangerous*, for a man to avow himself a dissenter from the new-fangled Calvinism now in vogue.”  
“That they have the disposition and the will to reduce the whole country to a state of religious vassalage, we entertain not the slightest doubt.”

“We doubt whether the *Inquisition itself* was more to be dreaded, than that power . . . . which does not scruple, even in this free country, to aim at overturning the noble institutions of our people, by an appeal to the votes of a religious majority.” “The Orthodox clergy are too generally spiritual lords, grasping at power, and ruling the churches with a rod of iron.”

“We published, some months since, a few remarks on an attempt to form ‘a Christian party in politics’—in other words, to unite church and state, and bring all the affairs of the country under clerical influence. *That this bold design has been formed, there can be little doubt*; and we have reason to fear that the abettors and promoters of the plan are making more progress towards its accomplishment than is generally believed.”†

In the same paper, the Orthodox are charged with having “an insatiable thirst of power”—with “aiming at an uncontrolled sway in church and state”—and with having formed “a BOLD BUT DEEP LAID PLOT AGAINST OUR POLITICAL AS WELL AS OUR CHRISTIAN LIBERTIES. Aug. 23, 1828. In September, 1828, a series of numbers, headed “THE CONSPIRACY,” were published in the Register, in which the Orthodox are charged with having conspired against the peace and order of the churches. Again, “the self-styled Orthodox” are charged with “*secret plots and conspiracies against the peace and liberty of the church and state.*” Oct. 4th 1828. And again, “It is important that the religious public should be apprized of the scheme now in train to effect a union between church and state.” Nov. 22, 1828.

And, to add more, the Rev. Bernard Whitman of Waltham assures us, in his Artillery Election sermon, that “many individuals in certain sects (referring doubtless to the Orthodox) are making the attempt to unite church and state; and that we have the evidence of this in their own writings.”

Will the reader now turn back, and review these multifarious accusations. The Orthodox part of the community, and more especially the clergy, are here charged with ‘aiming at Ecclesiastical tyranny;’—with reviving ‘a spirit of intolerance’ like that which led to ‘the murder of Servetus;’—with ‘treacherously combining to abridge and destroy our religious liberties;’—with designing to form a powerful conspiracy to crush the growth of liberal opinions;’—with wishing ‘to reduce the whole country to a state of religious vassalage;’—with being unwilling that ‘any man, should

\* Vol. V. pp. 279, 298, 505.

† Numbers for Oct. 27, 1827; Jan. 12, 1828; March 15, 1828; and June 7, 1828.

vote in civil concerns, unless he is a church member ;'—with 'making a thousand efforts to restore a tyranny over the minds of laymen ;'—with 'grasping at power, and ruling the churches with a rod of iron ;'—with 'making an attempt to unite church and state,' and having 'a scheme now in train' to effect that object ;—and, again, with 'forming the bold design to unite church and state, and making more progress towards its accomplishment than is generally believed ;—with wishing to 'overthrow the institutions by which the State is upheld, in order to erect on their ruins' an odious Ecclesiastical power ;—and, again, with 'aiming, in this free country, to overturn the noble institutions of our people.' "There is to be a combination," we are told, "among the most powerful sects TO SEIZE THE CIVIL POWER ; and the use they may hereafter make of it is to be sought in the calamitous history of Christendom for the last fifteen hundred years."

Of a piece with these various accusations, and of a character to be grouped and considered with them, are those alleged in the writings of Dr. Channing, to which public attention was called in the Letter of Mr. Stuart. The Orthodox are charged, in these writings, with 'defamation and persecution'—a 'persecution which breathes venom from its lips, and secretly blasts what it cannot openly destroy.' They are said to have forged 'chains, which eat more deeply into the soul than those of iron,' and to have established, 'an espionage of bigotry, as effectual to close our lips and chill our hearts, as an armed and hundred-eyed police.' They have 'combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace.' 'This Protestant liberty, it is said, is, in one respect, more irritating than Papal bondage. It mocks as well as enslaves us. It talks to us courteously, whilst it rivets our chains.' They (the Orthodox) 'menace with ruin the Christian who listens to opinions different from their own, and brand these opinions with the most terrifying epithets, for the purpose of preventing candid inquiry into their truth.' They have 'menaced our long established form of Congregational church government, and attempted to introduce tribunals unknown to our churches, for the very purpose, that the supposed errors and mistakes of ministers and private Christians may be tried and punished as heresies, that is, as crimes.'\* Such is

\* In this last sentence, Dr. Channing refers to the proposal for consociating the churches, which was agitated in the General Association of Massachusetts in 1815. This subject was fully considered in our number for November, 1830. The Article then published, will be found in the Appendix, Letter A.

Mr. Whitman complains of Professor Stuart for bringing forward this charge of Dr. C. as one recently made, and relating to the present state of things, whereas it was made in 1815, and refers to events existing at that time. But Professor Stuart says expressly, after having quoted this among the other charges of Dr. C., "Most of them are not the hasty effusions of moments when excitement was urging on the thoughts and the pen, but they are declarations reviewed and re-published to the world AFTER A SERIES OF YEARS." p. 11.

a specimen of the accusations which have been pouring forth against Orthodox Christians, almost in one continuous stream, for the last fifteen years. And who are these Orthodox Christians? Who are these aspiring, intolerant, tyrannical and traitorous Orthodox clergymen, who have conspired against the liberties of both church and state, and are wishing to overthrow the free institutions of their country? We appeal to this community for an answer. We ask no special indulgence to be shown to the characters or the frailties of Orthodox clergymen; but we do ask, and we are willing those among whom we live should answer for us, whether a fair proportion of this proscribed class of men are not distinguished for their piety and usefulness; and whether, in point of intelligence, integrity, and an exemplary attention to their appropriate duties, they may not, as a body, compare with any other class of our citizens? And who are those who dare accuse them of such abominable crimes? Are they the debased, the profane, the vicious, the profligate? Yes; these uniformly hate and asperse the Orthodox; but men of this stamp are not alone. They are kept in countenance by others of better cloth. The charges we have quoted are from the pens of learned civilians, and Reverend clergymen—of the Hon. ———, and the Hon. ———, of Dr. Channing, the Rev. Bernard Whitman, etc. etc.—men who walk at large, and hold up their heads, in face of that community, who have heard their accusations against many of our most worthy and useful citizens.

But it is time that we look more closely to these accusations, and ascertain definitely to what they amount.

1. The Orthodox are here charged with being the combined and determined enemies of religious freedom. They are ‘spiritual tyrants,’ ‘conspirators’ against liberty, forging ‘chains more terrible than those of iron,’ ‘menacing with ruin’ all those who differ from them, and ‘ruling the churches’ in the most oppressive manner.

2. They are charged with indulging a spirit of persecution,—a ‘persecution which breathes venom from its lips, and secretly blasts what it cannot openly destroy.’

3. The Orthodox are further charged with ‘an insatiable thirst of power.’ They are said to be ‘grasping at power,’ and ‘aiming at an uncontrolled sway in church and state.’

4. The Orthodox have ‘formed the bold design to unite church and state, and have made more progress towards its accomplishment than is generally believed.’

5. The Orthodox are charged with being traitors to their country. ‘They would overthrow the institutions by which the state is upheld.’ ‘There is to be a combination among the most powerful sects to seize the civil power,’ &c.

Such are some of the charges of Unitarians in Massachusetts

against the Orthodox. In reducing them to particulars, so as to present them in a tangible form, we are not conscious of exhibiting them in a stronger light than the language of those who propagate them will warrant. Indeed, in some respects, their coloring is even higher than our own.

In view of these various and heavy accusations, with which Mr. Whitman must have been well acquainted, he has volunteered his services in aid of Dr. Channing and his brethren—whether by their particular request or not, we are unable to say—certainly, as the event has shown, with the particular approbation of some of them. In regard to the object of his work, and its intended bearing on the charges before us, only two suppositions can be made. He either designed to support these charges, or he did not. If he designed to support them, *has he done it?* This is the first question, and it obviously is one deserving very serious consideration. The charges are before the public in plain black and white English, and so (according to this supposition) are the main facts relied on to support them. Let us pause a little, and compare the one with the other.

The Orthodox are charged, as we have shown, with ‘an insatiable thirst of power,’ both civil and ecclesiastical—with designing and laboring ‘to unite church and state’—and with being traitors to their country. They are ‘combining to seize the civil power,’ and ‘would overthrow the free institutions of the state.’ These are not all the charges presented above, but they are the principal ones, involving (if true) the greatest criminality, and to which, of course, the chief importance should be attached. Are the facts and considerations adduced by Mr. Whitman (should we even admit the correctness of his statements) sufficient to support them?

He urges in his first Letter, that we have *creeds*, and that we make an improper use of them. But do we use them as instruments by which ‘to seize the civil power,’ and ‘overthrow the institutions of the state?’ This is the point now in question, and this our author does not seem to have touched.—Our “*ministerial intercourse*,” it is also said, is faulty. And suppose it is. Does this go ‘to unite church and state!’ Or is it treason!!—But we have erected, or attempted to erect, “*Ecclesiastical tribunals*.” There are “*Consociations*” in Connecticut; and we have in Massachusetts “*Ecclesiastical Councils*,” and “*Ministerial Associations*,” and “*Conferences of churches*,” which, it is alleged, have not always done as they ought. *Therefore*, we ‘are grasping at power,’ and mean ‘to overthrow the free institutions’ of our country!!—Again, the Orthodox are frequently ‘*establishing new churches*,’ and do not always proceed in a manner to please so discreet a man as Mr. Whitman. Alas! we are traitors, then,—or else, in the march of some men’s minds, their logic does not keep



pace with their 'evil surmisings.'—We are also in the habit of 'denouncing' Unitarians. We really think they are in essential error, and we have the honesty to say so. But how this proves our insatiable ambition, or our traitorous designs, we are not informed.—It is moreover alleged (for the proofs are numerous as well as strong) that the Orthodox sometimes *misrepresent* the Unitarians, and 'withhold patronage' from them, and even pray for them. Now all this may be true, for aught we shall here show to the contrary, as we are not now contesting our author's statements, but examining his logic. Suppose it is true: We have yet to learn the bearing it has upon the charges of grasping ambition, or of bloody treason.

It will be said, perhaps, that Mr. W. did not design to prove the charges here brought forward—that this was no part of his object—and consequently his statements and reasonings could not be expected to bear upon them. But if Mr. W. did not design to prove these charges, where *is* the proof of them? They certainly are weighty charges; they have been publicly made; they stand in indelible lines on the pages of standard Unitarian publications; and if it is admitted that Mr. W. did not design to prove them, and has not proved them, then we call for proof. As a part of the implicated Orthodox community, we demand it. Some men may think to pass over the quotations we have made as mere rhetorical flourishes, designed to give edge and piquancy to a few closing sentences, but never intended or expected to be interpreted strictly. But those against whom they are directed are the proper judges in the case, and verily *they* deem them of more serious consequence. It is no light thing to be accused before the public, year after year, of some of the foulest, blackest crimes; nor is it unreasonable, after so long forbearance, that our accusers are put, upon the task of proof; and if, after the desperate efforts of Mr. W. it still be said, that no attempt at proving some of their most grievous allegations against us has yet been made, then we demand that it *be made* forthwith. We call upon the conductors of the Christian Examiner to *prove* that "there is to be a combination among the most powerful sects to seize the civil power," and that the Orthodox are wishing to 'overthrow the institutions of the state.' We call upon the Editor of the Christian Register and his contributors to *prove*, that the Orthodox are "aiming at an uncontrolled sway in church and state," and have formed "a bold but deep-laid plot against our political as well as our Christian liberties." We call upon the Rev. Bernard Whitman, and others who have uttered the same scandal, to *prove* that "many individuals" among us "are making the attempt to unite church and state, and that they have the evidence of this in our own writings."\* The demand here

\* The Rev. A. Ballou, Editor of the Independent Messenger, a new Universalist paper, speaking on this subject, says, "Let no man suppose that we intend to embark in that

made is certainly reasonable ; it must commend itself, as such, to this community ; and let there be no wincing or flinching on the part of those to whom it is addressed. You have charged the Orthodox with certain high crimes and misdemeanors ; prove your charges, gentlemen ;—or retract them ;—or consent to stand before the public as false accusers and calumniators.

We have as yet considered only a part of the charges which have been preferred against the Orthodox. Others remain, less gross and palpable, which, perhaps, may not be so readily disposed of. It will be insisted, doubtless, that in the ‘use we make of creeds,’ in our ‘Ministerial intercourse,’ our Ecclesiastical tribunals,’ &c., &c., we have shown ourselves the determined enemies of religious freedom, and have manifested even a persecuting spirit. It will appear, however, on examination, that were we to admit the correctness of no small part of Mr. Whitman’s statements (which we do not admit) we have done no more than is perfectly consistent with our religious *principles*, our *liberty*, and *rights*.

We certainly have the right to study the Scriptures for ourselves, to form our opinions in view of them, and to speak and act agreeably to these opinions, so long as we do not interfere with the rights and liberties of others. Mr. W. has no more right to think for us, than we for him—to prescribe and dictate our opinions, than we his. Suppose, then, that after long and careful attention to the Scriptures, we satisfy ourselves of the correctness of the Orthodox faith. We *believe*, that the Scriptures contain and teach the doctrines of the Trinity, of Divine sovereignty, of human depravity, of the atonement, of regeneration by the special influences of the holy Spirit, of justification by faith, of the perseverance of saints, of a general judgement and of eternal retribution. Have we not a right so to believe ? Have we not a right to retain and cherish our honest convictions in regard to these most important subjects ? And if we have a right so to believe, have we not a right to sum up our belief on paper, and form a written confession of our faith ? And if we find two, three, or half a dozen, who have come to the same conclusions with ourselves, have we not a right to *associate*, on the

*clamorous crusade*, whose legions under pretence of preventing a “*union of Church and State*,” denounce all the religious associations and institutions of our country as so many engines of *priestcraft* invented to demolish our rights. By those crusaders it would seem that the priest-hood is regarded as a den of treasonable conspirators, and religious movements as so many certain indications of the success of their iniquitous intrigues. Hence they have raised a censorious outcry, which in our humble opinion ought not to be countenanced by any friend of civil and religious order. We heard this outcry (at first with alarm, afterwards with indifference, and finally with disgust) till by scrutinizing the conduct of those who take the lead in it, the conviction has forced itself upon us, that there is *among them* as much ambition, selfishness, craft, persecuting bigotry, and radical malignity to civil and religious liberty, in proportion to numbers, as among those whom they accuse. They, too, need watching, lest while they cry “*thief ! thief !*” to turn our suspicions upon others, they make booty of our gold, and leave us in poverty to pine away upon the bitter morsels of dear bought experience. God preserve us from State religion, and above all from *State irreligion !*

basis of a common faith, and constitute a society, a church? If we are pleased thus to associate, and do it in a peaceable manner, who shall hinder us? Have we not as much right to associate with a creed, as others have to do the same without one? May not we as properly dictate to them on the subject as they to us? And when we have associated, on the express understanding of a common faith, suppose one of our number widely departs from this faith; have we not a right to call him to an account? And if he chooses to exercise his freedom in wandering from us, and violating the express principles of the association, have we not a right to exercise our freedom, in excluding him, or withdrawing from him? Do not all voluntary associations for *civil* purposes consider themselves entitled to treat delinquent members after this manner? And why should religious associations be an exception? We have indeed, no right to injure our erring brother, in his person, property, or good name, any further than to call things by their right names, and tell the truth about him when occasion requires it; and who shall deny us the liberty to do this?

But it will be said, 'If you form your church with a creed, then all who cannot adopt the creed will be kept out of it.' And what if they are? Is there no church in the world, except ours? If persons cannot agree to walk with us, then let them seek those with whom they can walk. Or if they cannot find any with whom they are agreed, then let them be content to walk alone.

It will also be objected, that by excluding the member who wanders from us; we render him unpopular, excite suspicion, and inflict an injury. This may be so, or it may not be, according to the character of our association, and the circumstances under which he is excluded. But if he does receive injury, whose fault is it? The society, surely, are not to blame; and if he is a reasonable man, he will never blame them.

Suppose, again, that having, in the exercise of our freedom, adopted the Orthodox faith, we regard it, not only as true, but as of *great importance*. We assuredly do thus regard it, nor can we perceive that, in so doing, we exceed our religious liberties and rights. But here is a man who, in the exercise of his freedom, adopts a system the opposite of ours, and disbelieves and derides all that seems to us so precious; what now shall we *think* of him? Can we avoid regarding him as in a great and dangerous error? And if called to express an opinion respecting him, have we not a right to say what we think? If he is a Unitarian, have we not a right to say he is a Unitarian? Or if he is a Universalist, a Deist, or an Atheist, have we not a right to say so? But this, we are told is a "denunciation," and in pursuing such a course, we inflict an injury. And suppose we do; how is the injury to be avoid-

ed? Must we shut our eyes upon evidence, repress conviction, and thus sacrifice our own freedom of thought, for fear that, in exercising it, we shall come to the knowledge of the truth respecting the opinions of our neighbor? Or if, having formed an opinion respecting him, we are called upon to express it, shall we tell a lie rather than the truth, through fear that the truth will injure him?

Again; in the exercise of our freedom, we not only adopt the Orthodox faith, but come to regard it as the *only true faith*; so that those who essentially depart from it we cannot think are, in the strictest and best sense of the term, *Christians*. Still they call themselves Christians, and claim our fellowship. But, in consistency with our principles and rights, can we grant it? They have as good a right to their honest opinions, as we have to ours. They may think of themselves as they please, and call themselves by what name they please. But they have no right to dictate to us what we shall think of them, or what we shall call them. They have no right to insist upon enjoying our fellowship, when, in consistency with our principles, we cannot grant it.

The attentive reader will perceive, in view of the foregoing remarks, that no small part of what Mr. W. charges upon the Orthodox as persecution and oppression, and altogether inconsistent with "free inquiry and religious liberty," is but the *necessary result* of their religious liberty. They could not have their liberty, and do otherwise. They certainly have the right, as much so as Mr. W. or any other man, to adopt their own religious principles, and to act according to them; and it will be found, on examination, that most of the charges urged against them in his first Letter (bating the false coloring and inaccuracies of statement) are the natural and inevitable result of their honest principles. This, indeed, is acknowledged by the conductors of the Unitarian Advocate.

"We only say, that they (the Orthodox) are the advocates of a system of doctrines which, pushed to its *legitimate consequences*, is unfriendly to Christian liberty."—"We say that the spirit of *their system* is wholly exclusive; that all *its tendencies* are exclusive; that wherever it is *acted upon*, wherever *its influences remain unobstructed*, there Christian liberty falls a sacrifice." pp. 121, 122.

Here, the blame of our alleged exclusiveness and intolerance is laid wholly to our system. But according to this account of it, how can we do otherwise? We verily believe the Bible to be the word of God, we study it for ourselves, and we can find no other system there. So long as we have a right to think for ourselves, we must adopt this system; and so long as we have a right to be honest and consistent persons, we must act according to it.

But it will be said, 'You have no right to exercise your religious freedom in a way to infringe upon the liberties of others.' Nor do we. They have the same right as we to think for themselves,

and if, in the exercise of this right, they become Unitarians, or Universalists, or Deists, or Atheists; so be it. To their own Master, they stand or fall. We will not hurt an hair of their heads. To be sure, if called to express an opinion respecting them, we must tell the truth, as we understand it; and if required to extend to them the hand of Christian fellowship, we must act according to our convictions of duty; but we will lay no restrictions upon their freedom of inquiry and opinion, nor, while they demean themselves as peaceable citizens, will we consent that they shall suffer any more than the necessary consequences of the principles they have imbibed.

In laying the blame of our alleged intolerance to our principles, Unitarians doubtless mean to represent that our principles are dangerous to Christian liberty. But it will appear, on examination, that they are no more dangerous than their own, and that they present no greater impediments in the way of free inquiry than their own. It may not suit the policy of Unitarians to have a written, formal creed; but they have a creed, as really as the Orthodox. In other words, there are points of belief, or disbelief, by which they are known and distinguished from other religious denominations. Now suppose one of their ministers departs essentially from these points, either one way or the other, would he not be liable to suffer at all on account of his opinions? Suppose Mr. W., for instance should become Orthodox, and should preach the Orthodox faith with as much zeal and pertinacity as he now does the Unitarian faith; would his people hear him,—or would they dismiss him? Or suppose, in the exercise of his religious freedom, he should become an avowed Atheist; would his people hear him, or would they dismiss him? And would his ministerial brethren, in this case, continue to him their fellowship, or would they withdraw it? Would the ministerial Association to which he belongs retain him, or would they exclude him? Can Unitarians answer these questions in the only way in which they would think proper to answer them, without admitting that their views and principles on the subject of religious liberty are no more liberal or tolerant, than those of the Orthodox, of which they complain?

The principles on which Unitarians found their complaints of the

\* It will be recollected that the predecessor of Mr. W., a worthy Orthodox Minister, was dismissed from this people, *solely* (as they at the time certified) on account of his opinions. The following is a copy of a note sent to him after the society had voted his dismissal:

REVEREND SIR,

By vote of the second Religious Society at their meeting last evening, *Resolved*, that the second Religious Society in Waltham cheerfully and willingly declare, that they approve of the moral conduct of Rev. Sewall Harding, as the minister of said society; and as their minister he has preached, with faithfulness and an earnest desire to be useful, the Gospel, agreeably to his faith and creed; and that *the only difference subsisting between the society and him is an honest difference of religious sentiments.*—The above is an extract from the records of the Society.

THOMAS GORHAM, P. Clerk.

*Orthodox* are entirely different from those on which *they themselves act* in relation to some other denominations. In order that the former class of principles may be carried consistently out, a state of society must exist, in which one religious opinion shall be deemed as good, as reputable, and as safe as another, so that a man may turn this way or that, may believe more, or less, or nothing, without any fear or hazard of consequences. Now in regard to such a state of society, it is not enough to say that it is undesirable, and in the nature of things *impossible*, it is a state to which Unitarians are as little ready to come as any of their neighbors: For, as observed already, they act on a very different set of principles in relation to some other sects, from those on which they found their complaints of Orthodox exclusiveness and intolerance. They complain of the Orthodox, because they will not exchange pulpits with them. Why will not they exchange with the professed Universalist? They complain of us for encroaching on their liberty and rights, because we represent their views of doctrine as erroneous and unsafe. And why do they encroach, in the same way, on the liberty and rights, of the Deist and the Atheist, by representing their views of doctrine as erroneous and unsafe?

The amount of it all is, if we understand it, that Unitarians would have their own principles in good repute, at any rate. No one must suspect or question them. No one must open his mouth or lift a finger to oppose or discredit them. We cannot express an opinion of their publications, or sing a doxology in our own churches, as Mr. W. insists (pp. 43, 86,) without affording them just ground of complaint. But while they claim so high immunities for themselves, they are far from being willing to grant the same to others. To say nothing of the censures perpetually cast upon the principles and the publications of Evangelical Christians, those sects which Unitarians regard as beneath themselves on the general scale of unbelief, complain as loudly, and with quite as much reason, of their exclusiveness and illiberality, as they do of the same things on the part of the Orthodox.

We have gone thus at length into an examination of this subject, not merely with a view to answer Mr. Whitman. Had this been our only object, we could have been content to despatch it in few words. But as we had occasion to say something on the subject—a subject important in itself, and almost continually misunderstood—we thought it entitled to a degree of consideration which otherwise would not have been necessary.

Hitherto, we have forborne to call in question the correctness of Mr. Whitman's statements. It will be necessary now to return to his Letters, and examine more particularly what is there alleged. We shall call attention, in the first place, to a class of misrepresentations, which, as the most charitable supposition we can make, we are inclined to attribute to the author's *ignorance*.

Under this head may be ranked the views which he takes of the Orthodox *creeds*, or *confessions of faith*. He uniformly represents these as our “*standards* of religious truth, and” charges us with using them ‘instead of the Bible,’ and even with ‘placing them before the Bible.’ But this, he might have known, is altogether an erroneous statement. There is not an Orthodox church or body of men in the world, who have adopted a confession of faith, who would admit that this was (in *his sense* of the terms) their “standard of truth.” The Bible, and this alone, if they are Protestants, is their *standard*. The word of God they have sought and studied for themselves; and having arrived at what they believe to be its true meaning, they take the liberty—the same liberty which Mr. W. has to write a letter or a sermon—to sum up this meaning on paper, and form a creed. This creed is now the authorized *profession* or *confession* of their faith, but not, in his sense, the standard of it. It *sets forth* what they believe to be the doctrines of the Bible, but is never allowed to take the place of the Bible, and much less to stand before it.

An individual, having satisfied himself as to the meaning of the Bible and formed his creed, perhaps wishes to ascertain whether the views of certain other persons *respecting the Bible* accord with his own; in what way shall this point be determined? To present them the Bible for *this purpose*, and ask them whether they agreed to that, would be preposterous; because the question at issue between him and them, respects not their *reception* of the Bible, but *the sense which they put upon it*. And we know of no way in which he can settle this question, but by stating to them his own views, and requesting them to state theirs; or, in other words, *by exhibiting his creed, and ascertaining whether they assent to it*. It is for this purpose that churches, and some other religious bodies, present their creeds to those who are to be received as members;—not that their creeds are the sources of their faith, or the standards of it;—not that they use them instead of the Bible, or advance them before it;—but that they may ascertain whether those who propose to be admitted as members have come to the *same understanding of the Bible as themselves*, and whether they can pleasantly and profitably associate on the basis of a common faith.

The inhabitants of these United States have all assented to the Federal Constitution; but unhappily all do not understand this important instrument alike. There have been long and learned debates, and our country is now divided into parties, on questions growing out of the different constructions which are put on the provisions of the Constitution. In these circumstances, our citizens do not think it enough to ask respecting the candidate for office under the general government, ‘Does he agree to the Constitution?’ They deem it important further to inquire ‘How does he understand the

Constitution? What construction does he put upon it? Or, in other words, 'What is his political creed?' For a similar reason, and with at least as much propriety, Christians wish to know respecting the candidate for membership with them in the same church, not only whether he agrees to the Bible, but *what construction he puts upon the Bible.*

Mr. W. represents our creeds as inconsistent with that first principle of Protestantism, *The sufficiency of Scripture.* But, without going at large into this subject, our author will doubtless admit that the early Protestants understood the main principles by which they were governed; and if he had studied their history, he would have learned, that they were not more remarkable for their adherence to the Scriptures, than they were for the number and particularity of their creeds. The Augsburg Confession, prepared by the joint labors of Luther and Melancthon, was drawn up the same year, (1529,) in which the memorable protest was entered which gave to the united dissenters from Rome the appellation of Protestants. All the early Protestants, without excepting the Socinians at Racow, had their confessions of faith, and never once dreamed that, in preparing and adopting them, they were putting them into the place of the Bible, or advancing them before it, or detracting at all from the sufficiency of Scripture as a rule of faith. So numerous indeed were their confessions, that (as Mather relates) "they were, by the Papists, denominated, CONFESSORISTS."

Another subject, of which Mr. W. betrays the most lamentable ignorance, is the doctrine of *election.* He introduces it in a variety of instances, and always in such terms and connexions as clearly shows, either that he entirely misunderstands it, or wilfully misrepresents it. The following may be taken as an example:

"In your creed the doctrine of election is fully declared. This teaches that God has chosen a certain, limited number for heaven, and foreordained the remainder to an everlasting hell. It also teaches that the number of the elect is *definite*, so that neither more nor less can be saved. Now if you say, the number of the elect is not definite, you give up the Calvinistic doctrine of election. And if you allow that the number is definite, then you must admit, that not one soul more will be saved, by the establishment of your feeble churches. No; none but the elect can be saved, and they will be received to heaven at any rate; and none but the reprobate can be damned, and they must go to hell in spite of Orthodox exertions."

Were Mr. W. to propound such sentiments to some of the scholars in our Sabbath Schools, they would tell him at once, that where the end is determined, the means are also determined; that the latter are made as sure as the former, and to precede the former; so that should the one fail, the other could not possibly be realized. They might also tell him, that the salvation of men is no more determined in the general plan and purpose of God, than all other events; and that he might as well have said, If my "two Letters to the Rev. Moses Stuart on the subject of Religious Liberty" are



to be published, they certainly will be published, whether I put pen to paper or not, as to have said, "If we are of the elect we shall be saved, do what we may; but if we are of the reprobate, we must be damned, do what we can." p. 98.

Mr. W. exhibits evidence of the depth and accuracy of his historical researches in the account which he gives us of the principal Reformers. He places Zuingle "the third in the order of time," whereas he was, in fact, the first. The views of this Reformer, he says, "were exceedingly liberal, not differing essentially, except in one or two points, from the liberal Christians of the present period." But Mosheim says that "this illustrious Reformer," having been supposed to entertain "false notions relating to the Divinity of Christ, the efficacy of the divine word, original sin, and some other parts of the Christian doctrine, *cleared himself* from the greatest part of these accusations with *the most triumphant evidence, and in such a manner as appeared entirely satisfactory even to Luther himself.*" Vol. iv. p. 74.

Passing over such names as Bucer, Bullinger, Œcolampadius, Carolstadt, Knox, Cranmer, and a host of others, he assigns the fifth and last place in the goodly company of Reformers to — Michael Servetus! 'Is Saul also among the prophets?' We have no wish to detract aught from the real merits of the unhappy Servetus, whatever they may have been. We are not aware, however, that any respectable, unbiassed historian has ever ranked him among the Reformers. Mosheim, who had no prejudices against Servetus, and who had studied his history more than any man now living,\* describes his character and his theology in the following terms :

"The religious system that Servetus had struck out of a wild and irregular fancy, was singular in the highest degree. His peculiar notions concerning the *universe, the nature of God and the nature of things* were strange and chimerical. He took it into his head that the true and genuine doctrine of Christ had been entirely lost, even before the Council of Nice; and that he himself had received a commission from above to reveal anew this divine doctrine, and to explain it to mankind. His notions with respect to the Supreme Being, and a Trinity of persons in the Godhead, were obscure and chimerical, beyond all measure." *Ecl. Hist.* vol. iv. p. 475.

Speaking of the "doctrines of the Reformation," Mr. W. asserts :

"On those points in which they differed from the Catholics, they had very little agreement among themselves. They were agreed in the two great principles of Protestantism; in salvation without human merit; and in certain practical abuses of the mother church. Beyond these, they came to no agreement on any important topic which they discussed."

Now this representation (unless we reckon the crude notions of Servetus among the doctrines of the reformation) the learned gen-

\* In addition to his general history, Mosheim published a particular and elaborate account of Servetus.

tleman ought to have known is very far from the truth. That the Reformers differed in their explanations of certain doctrines, and in their views of some of the externals of religion, and that in their controversies one with another they often failed to exhibit a becoming degree of courtesy and affection, is certain; but that, beyond three or four points, "they came to no agreement on any important topic which they discussed," is what Mr. W. had no reason or authority for asserting. The Protestants represented in the diet at Augsburg were all agreed in the confession of faith there presented. The Helvetic Confession, drawn up in 1566, was assented to, not only by the Swiss churches, but by those of England, Scotland, France, the Netherlands, Poland, Hungary, and many in Germany.\* We have now before us a Harmony of Protestant Confessions, eleven in number, published at Geneva in 1631, from which it appears that in all those doctrines now considered essential by Orthodox Christians in this country and in Europe, there was a very general and happy agreement among the Reformers of the sixteenth century. "The fabulous music of the spheres," says Mather, "cannot be supposed more delicious, than that *harmony* which is to be seen in the confessions of the reformed churches, which have been published together." Magnalia, vol. ii. p. 156.

"You will ask," says Mr. W. "if the Reformers were not agreed in the great doctrines of the Trinity, the deity of Christ, the atonement, the utter depravity of human nature, unconditional election, endless punishment, and the like. These, my dear Sir, *were not the doctrines of the Reformation. They are the very doctrines which were NOT REFORMED.* They were not allowed to be examined. No; they are really and *literally* the doctrines of the Catholic church; for more or less of them had been actually voted into her creed by the holding up of priestly hands, at different times and under various forms; and those which were not so introduced, had been invented and advocated by individual members of her communion, long before the Reformation."

Does not our learned author know better than to assert, that the doctrine of *atonement*, for instance, as held by Protestants, is a "doctrine of the Catholic church?" We believe that "Christ was *once* offered to bear the sins of many;" the Catholic believes that he is offered, as a propitiatory sacrifice, in every mass performed in the church. We regard the atonement of Christ as the *sole* and *sufficient* foundation of hope; the Catholic thinks to add to this foundation, by merits, and penances, and supererogatory performances in abundance. And so, instead of the Protestant doctrine of "endless punishment" for all who die in impenitence, has Mr. W. never heard of the Catholic distinction between venial and mortal sins; and between the fires of purgatory, and those that never shall be quenched? He says that the doctrines he has mentioned "are *really* and *literally* the doctrines of the Catholic Church." But has he never heard of the long and angry disputes in that

\* Sylloge Confessionium, p. xiv.

church, between the Jesuits and Jansenists, and other religious orders, respecting some of these very points, showing that they are not, and cannot be, the established and indubitable doctrines of that infallible body? And besides, has he yet to learn that the doctrines of the Reformers are those doctrines which the Reformers believed, and not merely those which were *peculiar* to them? The unity and spirituality of the divine nature, the natural and moral perfections of God, the immortality of the soul, the resurrection of the body, the general judgement, the eternal happiness of the righteous,—all these are as truly the doctrines of the Reformers—the doctrines of those engaged in promoting the reformation—as though they had been held by them exclusively.

In his account of Calvin, Mr. W. manifests unaccountable ignorance as well as prejudice. He would make the Reformer answerable for most of the disgraceful things done by the Senate of Geneva, during his residence in that city.

“He caused Jerome Bolsec, a French physician, to be banished for his heretical opinions. He served George Blandrata, an Italian physician, who denied the doctrine of the trinity, in a similar manner. His treatment of Sebastian Castalio, his friend and regent of the College, a great, learned, and good man, was much more severe and unchristian. And his causing the death of Michael Servetus has left an indelible stain of disgrace on his character.”

He may yet learn that this Genevese Senate were not so obsequious to the will of Calvin, as he represents; that he was once himself banished by their order; that the very year in which Servetus was executed, the enemies of Calvin were a majority in the Senate; and that he was obliged to contend with a portion of this body during the greater part of his life. Mr. W. admits, however, that Calvin did not burn Servetus, and that he was unwilling he should be burned—at least, with “green wood.” The truth is, he was unwilling he should be burned at all. “I desire,” says he, “the severity of the punishment to be remitted.” “We endeavored to commute the kind of death, but in vain.” “By wishing to mitigate the severity of the punishment,” says Farel to Calvin, “you discharge the office of a friend towards your greatest enemy.” “That Calvin was the instigator of the magistrates that Servetus might be burned,” says Turretine, “historians neither anywhere affirm, nor does it appear from any consideration. Nay, it is certain that he, with the college of Pastors, dissuaded from that kind of punishment.”

To show the cruelty and perfidy of Calvin, Mr. W. represents Servetus, during the early part of life, as his intimate and confidential friend.

“All this time he was in constant correspondence with Calvin. He spoke to him with all that unreserved freedom which is manifested by one devoted friend towards another. These familiar and confidential letters were afterwards used by Calvin to destroy his correspondent.”

Now there is no evidence that Calvin ever saw Servetus, or heard of him, until about the year 1534, after the latter had published twice in opposition to the Trinity. They were together at this time in Paris, where Servetus challenged Calvin to a public disputation. Calvin repaired "to the place appointed," says Beza, "and waited for some time; but Servetus did not appear, because he feared the sight of Calvin." From this period, Servetus was frequently thrusting himself upon the notice of Calvin; and by various inquiries and objections, proposed in writing, labored to draw him into a dispute. The "familiar and confidential letters" spoken of by Mr. W. were chiefly writings of this description—communications to which the Reformer had no time or inclination to attend, and with which he ought never to have been troubled.

Mr. W. quotes a letter of Calvin, intimating that if Servetus came to Geneva, he 'should not suffer him to escape with life'—without suggesting a doubt as to its authenticity—which is not printed among his other letters, and which it is improbable he ever wrote. He further says,

"Servetus was finally condemned to be burnt alive *in a slow fire of green wood*. And we are informed that his sufferings were excruciating beyond description, and lasted *more than two hours*."

In the words of his sentence, which now lie at full length before us, there is nothing said either of "slow fire," or "green wood;" and the time of his sufferings, which Mr. W. makes "more than two hours," is stated in Professor Norton's Repository to have been "half an hour!" Vol. iii. p. 72.

In stating the doctrines of Calvin, our learned author is not less unfortunate than in giving his history.

"What," says he, "are the grand doctrines of Calvinism? I will give them to you as agreed upon by the large body of Calvinistic divines at the famous synod of Dort. I take them as abridged by Daniel Tilenus. "Art. I. That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatever; and secluded from saving grace all the rest of mankind, and appointed them by the same decree, to eternal damnation, without any regard to their infidelity or impenitency.—Art. II. That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any intent, nor commandment of his Father, to make satisfaction for the sins of the whole world.—Art. III. That by Adam's fall his posterity lost their free will, being put to an unavoidable necessity to do or not to do, whatever they do or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.—Art. IV. That God to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world and raised up the dead; inasmuch that such, unto whom he gives that grace, cannot reject it, and the rest, being reprobate, cannot accept it.—Art. V. That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit."

"No one," says Mr. W. in the simplicity of his heart—"no one acquainted with the writings of Calvin will deny that these are his *real sentiments*."

We will not here stop to inquire into the propriety of going to the synod of Dort to learn the sentiments of Calvin, rather than to

his own works. It is of more importance to inquire whether this abridgement by Tilenus is a fair representation of the synod of Dort. And in answer to this inquiry, we appeal to the History of the synod of Dort, published by the Rev. Thomas Scott, author of the Commentary on the Bible, but a little while before his death. Speaking of the abbreviated articles of Tilenus—the same as those above quoted—and more particularly of the first of them, this venerable man says :

“ I have long been aware that there is ‘ no new thing under the sun ; ’ that ‘ speaking all manner of evil falsely ’ of the disciples of Christ is no exception to this rule ; and that misrepresenting and slandering men called Calvinists has been very general ever since the term was invented ;—but I own, I NEVER BEFORE MET WITH SO GROSS, SO BAREFACED, AND INEXCUSABLE A MISREPRESENTATION AS THIS IN ALL MY STUDIES OF MODERN CONTROVERSY. IT CAN ONLY BE EQUALLED BY THE FALSE TESTIMONY BORNE AGAINST JESUS AND HIS APOSTLES, AS RECORDED IN HOLY WRIT.”

Daniel Tilenus, in all probability, was about as well qualified to abridge the articles of the synod of Dort, as the Rev. Bernard Whitman is to write a history of the Orthodox of New England.

Mr. W. is equally unsuccessful in detailing events connected with the early history of this country, as in describing those relating to the Reformers. “ The third grand, fundamental principle, of our Pilgrim fathers,” he says, “ was the *perfect independence of every Congregational church.*” \* If he means by this that our fathers considered every individual church as in all respects independent of the neighboring churches, acknowledging no formal connexion with them or responsibility to them,—or if he means that our fathers considered and styled themselves Independents ; he is greatly mistaken. “ *The world is much mistaken,*” says Dr. Increase Mather, “ *in thinking that Congregational churches are independent.*” (Who understood the principles of the Pilgrims best, Dr. Mather, or Mr. Whitman ?) “ That name has indeed been fastened upon them by their adversaries ; but our platform of discipline disclaims the name. † And so does our renowned Hooker, in his ‘ Survey of Church Discipline.’ Likewise those famous apologists in the assembly at Westminster, Dr. Goodwin, Mr. Nye, Mr. Simpson, Mr. Burroughs, and Mr. Bridge say, ‘ *It is a maxim to be abhorred, that a single and particular society of men professing the name of Christ, should arrogate to themselves an exemp-*

\* In illustration of this alleged principle, Mr. W. refers to the case of the first minister of Salem, who was ordained by members of his own church, notwithstanding a deputation from the church at Plymouth was present. Two circumstances relating to this affair, he had not sufficient knowledge or candor to state. The first is, that Messrs. Higginson and Skelton, the persons set apart on this occasion, had both of them been *ordained* in England ; so that for them a formal ordination was not necessary. The second, that “ Gov. Bradford, and other messengers from the church of Plymouth, *being by cross winds hindered from being present in the former part of the service*, came in time enough to give them the right hand of fellowship.” See Prince’s Chronology.

† Chap. ii. sect. 5. “ The term, *Independent* we approve not.”

tion from giving an account to, or being censurable by, neighboring churches about them." \*

Our author asserts again :

"The very essence of Congregationalism, the single and peculiar characteristic which distinguished the Independents † from the Presbyterians, was their utter and entire rejection of all authority or jurisdiction of one church over another." "There was not in Massachusetts, there *never had been*, a power to call a whole church to account for its opinions."

It will not be easy to reconcile this quotation with that last made from Dr. Mather ; or with the "third way of communion of churches," laid down and explained in the Cambridge Platform, chap. xv. sect. 2. One church is here expressly authorized to call another church to account for "*ANY public offence*;" to afford admonition ; in case of obstinacy, to call in the assistance of neighbour churches ; to convene a Council or Synod ; and finally, if satisfaction be not gained, to "declare the sentence of non-communion." Under this provision, to mention but a single instance, the second church in Boston, in 1733, called the first church in Salem to an account, and procured "the sentence of non-communion" from about twenty churches to be declared against it. After several years, the church in Salem penitently acknowledged its errors, and "the sentence of non-communion" was taken off. ‡

After making extracts from several of the church covenants early adopted in Massachusetts, Mr. W. observes,

"Now you will notice several remarkable circumstances connected with these creeds. *First*, you do not find one peculiarity of orthodoxy in any of them ;— nothing but what every Unitarian can heartily subscribe. And this must convince you, that they wished to exclude no believer of good morals from their communion. *Secondly*, you observe, that our fathers used the words *congregation* and *church* as synonymous ; as meaning one and the same body. You *finally* remark, how much more anxious these Christians were to bind themselves to a faithful discharge of Christian duty, than to fetter their minds with a doctrinal test, or set up a human standard of truth."

Does Mr. W. really believe that our fathers were averse to a public confession of faith ; or that they made no distinction between the church and congregation ; or that they would have held communion with open Unitarians ? If so, we sincerely pity his ignorance. Does he not know that immediately after the landing of the colonists, churches, *bodies in covenant*, § in distinction from the whole assembly of worshippers, were gathered ? that these churches were very strict in the admission of members, so much so, that complaints of their strictness were repeatedly sent to the parent

\* Order of the Churches, &c. p. 74.

† Ignorantly representing Independents and Congregationalists as the same.

‡ See Dr. Wisner's Historical Sermons, p. 105.

§ Our fathers sometimes used the word *congregation* to denote the *church*, or *body in covenant*.

country? and that, besides confessions in "particular churches," they, in a few years after the settlement, adopted the Westminster Confession for all the churches? \* and as to their willingness to have communion with Unitarians, he may satisfy himself by referring to their laws, by which every person, adopting errors of this description, and "continuing obstinate therein," was liable to banishment.

Speaking of the unwillingness of Orthodox ministers to exchange pulpits with Unitarians, Mr. W. says, "This system of exclusion was commenced in Connecticut, as early as 1806," "in reference probably to Rev. Mr. Sherman, who embraced Unitarianism about that period." He seems to regard what was then done as a great and lamentable *innovation*; whereas, until that time, a professed Unitarian minister could not be found among the Congregationalists of New England. Mr. Sherman's publication, entitled "One God in one Person," the conductors of the Anthology describe as "one of the *first* acts of direct hostility against the Orthodox which has ever been committed on these Western shores." Vol. ii. p. 249. It seems then, according to our author's own showing, that the refusal to exchange with Unitarians commenced here, as soon as there was a professed Unitarian to be refused;—and he will find, as he becomes more acquainted with the history of the church, that this conduct on the part of the Orthodox ministers of New England is in strict accordance with the practice of such ministers, from the very first century of the Christian era, to the present time. †

Mr. W. says, "that great allowances should be made" for Professor Stuart, and other clergymen among us "who were reared in Connecticut," because "the very laws under which they were trained taught them to regard Unitarianism as a heinous crime." He then quotes a paragraph from the old repealed statutes of Connecticut—which he *charitably* supposes Mr. Stuart, "Dr. Beecher, and the other gentlemen who have been invited from Connecticut to teach theology in this Commonwealth, regard as *highly commendable*"—according to which those, who "deny any one of the persons in the Trinity to be God," are disfranchised. The learned gentleman did not know, probably, that much severer laws against persons like himself may be found in the statute books of Massachusetts. The following acts were passed, the first in 1646, and the second in 1697, and continued in force, we believe, until the adoption of the present state Constitution :

"It is therefore ordered and declared by the court, that if any Christian within this jurisdiction shall go about to subvert and destroy the Christian faith and

\* Mather says, "If the Protestants have been by the Papists called *Confessionists*, the Protestants of New England have, of all, given the *most laudable occasion to be called so.*" *Magnalia*, vol. ii. p. 156.

† See *Spirit of the Pilgrims*, Vol. i. pp. 287—294.

religion, by broaching and maintaining any damnable heresies, as . . . . *denying that Christ gave himself a ransom for our sins, or shall affirm that we are not justified by his death and righteousness but by the perfections of our own works, or shall deny the morality of the fourth commandment, . . . . . or shall endeavor to seduce others to any of the errors or heresies above mentioned*; every such person, continuing obstinate therein, after due means of conviction, shall be sentenced to *banishment*."

"Be it declared and enacted by the lieutenant Governor, Council, and Representatives, convened in general court or assembly, and it is enacted by the authority of the same, that if any person shall presume wilfully to blaspheme the holy name of God, *Father, Son, or Holy Ghost* . . . . . every one offending shall be punished by imprisonment, not exceeding six months, and until they find sureties for their good behavior; by sitting in the pillory; by whipping; boring through the tongue with a red hot iron; or sitting upon the gallows with a rope about their neck; at the discretion of the court of assize, and general gaol delivery, before which the trial shall be, according to the circumstances which may aggravate or alleviate the offence."

It will be borne in mind that these laws were superseded or rescinded by *Orthodox* legislators, long before Unitarianism had any visible existence in the councils of Massachusetts.

From some passages in these letters, we fear their author is not much better acquainted with his Bible, than he is with history and law. The following may be taken as a specimen.

"I challenge you, or any other man, to produce one passage of holy writ, which gives an Orthodox church the right to excommunicate a member for heresy, so long as the member makes the Bible his standard of faith, and exhibits a Christian character."

The apostle Paul does not accuse the Judaizing teachers, whom he *anathematized*, with rejecting the Scriptures, or with immoral practices, but with *preaching another Gospel*. Gal. i. 8. The apostle John does not charge those who denied that Jesus Christ had come *in the flesh*, with rejecting the Scriptures, or with any wickedness aside from the errors of their faith; and yet they were "deceivers and antichrists" whom "the elect lady" must "not receive into her house." 2 John. "A man that is an heretic, after the first and second admonition, reject." Tit. iii. 10.

We have noticed a variety of inaccuracies in the work before us relating to things of comparatively small importance—showing the ignorance or inattention of its author, and how little credit can be given to his statements. We shall notice only a few.—He speaks repeatedly of ministerial Associations *excommunicating* their members. He might as well talk of a Lyceum or a mechanic's Association *excommunicating* members. To *excommunicate* is "to eject from the *communion of a church* by an Ecclesiastical censure."—He speaks of the doings of the General Assembly, of Synods, and of distinguished Presbyterian clergymen, as inconsistent with "the principles of Congregationalism;"—as though the whole Presbyterian church, and all its members, were bound to observe what he deems the principles of *Congregationalism!*—He makes "Dr. Miller the *Principal*" of the Theological Seminary at Princeton;



speaks of the “*Delegates of the Synod* ;” and describes the “*State Consociation*” of Connecticut. When he travels again, he may learn (if he inquires) that Dr. Miller is not the Principal of this Seminary ; that “*Synods* are not delegated bodies, but consist of all the members of the Presbyteries that compose them ;” and that in Connecticut there is no “*State Consociation*,” and never has been.

After the specimens here given of the attainments of Mr. W., in theology, history, law, and Ecclesiastical affairs generally, it is not a little amusing to hear him talk so knowingly and positively as he does, in most parts of these Letters. He describes the differences existing among the Orthodox, and the measure of intellectual elevation and improvement to be assigned to the different portions of our community, as he thinks, no doubt, with hair-splitting accuracy.

“The literal fact seems to be this. In religious truth, Andover is fifty years in advance of Bangor and Princeton ; New Haven and New York are twenty-five years in advance of Andover ; and Cambridge is fifty years in advance of New Haven !”

How fortunate for the different Orthodox Seminaries to be able to know on so high authority, their relative standing, and how far they all are in the rear of Cambridge !!

We shall next call attention to a portion of Mr. Whitman’s statements, which indicate, not so much his ignorance, as his *disingenuousness*.

He often insinuates what he dares not affirm, and yet throws out his insinuations in such a way that they have all the effect of direct assertions. Instances of this kind, too numerous to be mentioned, must have forced themselves upon the notice of all his readers.

It is obvious that the statements of our author are nearly all of them *exparte*. They are the complaints of those who think themselves aggrieved or injured, and who are here permitted—without inquiry or contradiction, and with the additional advantage of Mr. Whitman’s coloring—to pour forth their murmurs. What jury would think of bringing in a verdict, when they had heard only one side of a case ? Yet they might do it with as much propriety and justice as the public can form a judgement, in view of most of the statements in the work before us.

It is an old adage, “He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.” But in regard to many of the statements of Mr. W. there is no such thing as coming and searching him ; for he gives them without names, or dates, or any marks of reference by which they can be traced. We think it right and safe—and our readers will think so before we are through—to set down all such stories as false, until they are accompanied with responsible names, or are presented in such a way that their truth or falsehood may be fairly investigated.

As a similar instance of unfairness, we may notice the *quotations* of Mr. W. These are numerous, and of a character that renders it specially important that they should be examined. Yet there is scarcely a reference to authorities in his whole book, or any means furnished by which his quotations may be verified. This omission is not only vexatious but suspicious. We know of no reason why an author, who uniformly quotes fairly and truly, should be unwilling to inform his readers whence his extracts were obtained, and where they may be compared with their originals.

In some instances, where names are given, we know that our author has not derived his information from the *proper source*. Take the case of James Kimball (related pp. 92, 93,) who several years ago was removed from the theological seminary at Andover, and soon after died: Did Mr. W. go to the Faculty at Andover for information in regard to this painful subject? Or did he take, at second or third hand, the statements of the aggrieved Kimball? We could name a certain Sophomore—not unknown to our author—who, some years ago, was suspended from Harvard University, and who, when his term of suspension expired, refused to return. Suppose the statements of this Sophomore had been carefully noted down, by himself or some of his learned friends, and afterwards published; would they have been received as exhibiting a true and faithful account of the difficulty existing between him and his instructors? Yet they could hardly have been entitled to less confidence than some of the insinuations here thrown out (for this is one of the cases in which Mr. W. does not think proper to deal in direct assertion) respecting the grievances of James Kimball.

In stating a case, Mr. W. often gives only a part of it, omitting such things as would not appear in his favor. For example; in his insinuations respecting Dr. Murdock, he does not *pretend* to state the case fully, but intimates that a 'history of the whole affair' may yet be published. Had we no other reasons for not going, at present, into a full consideration of this matter, this last intimation would be alone sufficient. We prefer to wait till the full history is published, rather than attempt replying to a score of inuendos, thrown out by a man who obviously has as little knowledge of the subject, as he has concern with it. The public know already that Dr. Murdock was removed from office in the theological Seminary at Andover, by the unanimous voice of the Board of Trustees; that he then appealed, as he had a right to do, to the Visitors, who unanimously confirmed the decision of the Trustees; that he next appealed to the Supreme Court of the Commonwealth (as he was permitted to do by the statutes of the Seminary and the laws of the State) and that in this Court the sentence of the Visitors was confirmed. The public, we say, already know as much as this; and Mr. W. will find they know enough not to be greatly perturbed or excited by any thing he has said relating to this subject.

One of the most imposing cases stated in these Letters is that respecting Rev. Mr. Hubbard, of Lunenburg. The story, as related by Mr. W., is, in brief, as follows: When Mr. H. came to Lunenburg, it was generally known by Orthodox ministers in that region, that he had been in the practice of exchanging with Unitarians. On this account, they were determined, if possible, to prevent his settlement. Accordingly they went to Andover and earnestly solicited information derogatory to his character. False reports were invented by an individual in Middleton, the place of Mr. Hubbard's former settlement; by him communicated to Rev. Mr. Braman of Danvers; and by him to Rev. Mr. Payson, of Leominster, who took pains to circulate them in Lunenburg, with a view to prevent the settlement of Mr. H. All this is accompanied with an array of "confessions," which, to those unacquainted with circumstances, gives it the appearance of solemn reality.

We will now state the *facts* in the case, as we have received them from the individuals directly concerned, that our readers may compare the one statement with the other. When Mr. H. came to Lunenburg, he was an entire stranger, we believe, to all the Orthodox ministers in the vicinity, certainly to Mr. Payson, who is represented as "the principal instrument in this unrighteous work." Consequently, these ministers could have no prejudices respecting him, one way or the other. Reports, not relating to his doctrinal belief or his exchanges, but unfavorable to his character, soon followed him to the scene of his future labors, and came to the ears of the neighboring clergy. Being at Andover soon after, at the anniversary of the Theological Seminary, (not going there, as Mr. W. insinuates, for the very purpose of hunting up scandal) they improved the opportunity to inquire into the truth of these reports. They heard them confirmed from several sources, and particularly by Rev. Mr. Braman. On their return, they communicated, as they felt bound to do, to their friends in Lunenburg, the substance of what they had heard.—Such is a brief statement of this imposing case; and what is there, we ask, relating to it, in which Mr. Payson and his ministerial brethren, can be regarded as culpable? Settled in the immediate vicinity of Lunenburg, then a destitute parish, is it strange that they should feel interested respecting the character of its future minister? And when they heard reports unfavorable to the character of Mr. H., who was preaching there on probation, is it strange that they should improve a favorable opportunity to make inquiry respecting these reports? And when they heard them confirmed from respectable sources, is it strange that they believed them—and felt under obligations to communicate what they had heard to their friends in Lunenburg?

As to Mr. Braman, it is not pretended that he reported more than he had heard on good authority, or more than he had reason, at the time, to believe was true. And as to the individual in Mid-

dleton, on whom, according to the representation of Mr. W., the blame of the transaction almost entirely rests, we feel constrained to give the following account, communicated by Mr. Braman, of the manner in which his confession was obtained.

"The confession of the gentleman in Middleton was an *extorted* one. He, at that time, was in ill health, suffering under a disorder of the nervous system, and liable in consequence to great mental agitation. Being severely threatened and treated in an overbearing manner by Mr. H. ; being taken into a room with several individuals, all Mr. H.'s friends ; being pressed with the consequences of refusing to sign the confession *prepared for him*—and with no one to advise and assist him, he put his name to a paper, the contents of which he had not presence of mind enough fully to comprehend. What deserves particular mention is, that his agitation and confession were principally produced and wrung from him, by an unfounded statement which Mr. H. made to him of some declarations I had reported him to have uttered respecting Mr. H.'s moral character. He doubted the truth of what Mr. H. said he could substantiate by witness, and asked for *one hour* to send for me, with a view to ascertain the correctness of the statement ; but was told that it *could not be granted*, and that unless he should sign the confession speedily, a legal prosecution would be commenced against him. Fearing that, in case the matter should be brought to such a result, I might appear as an important witness against him, he reluctantly complied with the demand. Had I been sent for, his confession would have appeared in a very different shape from that in which it is presented in Mr. Whitman's Letters. As it now stands, *it ought never to have been demanded or made.*"

Mr. W. will have it that these reports were 'invented and circulated to prevent Mr. H. from exchanging with the Unitarians.' They "were invented," he says, "by the individual in Middleton." But, as it happens, this individual had no objection to Mr. H. on account of his exchanging with the Unitarians. His opposition arose from very different reasons. It happens, too, that the most active and influential opposer of Mr. H. at Middleton, one who said as much to his disadvantage as any person there, was the most decided Unitarian in the place. Mr. Braman likewise assures us that, though he 'disapproves of the practice of exchanging with Unitarians, and could not conscientiously pursue that course himself, yet he had never any feelings of prejudice or hostility to Mr. H. on this account, but felt fully willing that he should be governed by his own views of duty on the subject.' When Mr. Payson and his ministerial brethren learned what the practice of Mr. H. in regard to exchanges had been, doubtless they felt more unwilling than they otherwise would, that he should be settled in their immediate vicinity ; but we are authorised to say, that the unfavorable reports which first reached them, and into the truth of which they felt bound to inquire, did not relate to the subject of exchanges, but were of a very different character.\* We have devoted more space to this affair than we otherwise should have done, because, as stated in the letters before us, it has more the *appearance* of authenticity and accuracy ; and has probably excited more attention and inquiry, than any of the stories there detailed.

\* See Appendix, Note B.

Mr. W. has much to say in this connexion, respecting "the threatenings of the leaders of the Orthodox party," by which they overawe their too timid brethren, and prevent their exchanging with Unitarians. To this we can only reply, that after many years' familiar intercourse with Orthodox ministers in different parts of the State, we never heard a threat of this kind, nor heard of one, until we were informed of them by Mr. W. It is not a little strange that Orthodox ministers should go to him with their complaints, when they never had whispered them to their own brethren.

He has much to say, also, respecting the *uneasiness* of the people over whom our Orthodox brethren are settled, because they will not exchange with Unitarians, and avers, as what may be 'depended on,' that "parishes will not much longer suffer their ministers" to pursue such a course. We claim to know something on this subject, as well as Mr. W., and we can assure *him*, as what may be 'depended on,' that a vast majority of those who are blessed with faithful Orthodox preaching, are as *sincerely averse* to promiscuous exchanges, as their pastors are. So far from desiring to hear Unitarian ministers, they would absolutely refuse to hear them. Many would not hear them even for a Sabbath. In most of the few cases where promiscuous exchanges are still continued, many of the people, we know, are uneasy on account of them, and are wishing and praying that the days of their continuance may be shortened. \*

Mr. W. tells a story, p. 21, of an Orthodox minister in Middlesex County, who, previous to his call, concealed his "real theological sentiments," and "manifested a willingness to be liberal in his ministerial intercourse," and who, after settlement, "continued for a year or more to exchange occasionally with Unitarian ministers;" but who, at length, came out on doctrinal subjects, and refused further exchanges of this nature. In this case, though neither name nor date is given, we have been so fortunate as to ascertain the individual to whom our author alludes; and we must say that a more unfair and inaccurate representation was perhaps never spread before the public. The clergyman referred to, we are fully satisfied, did not, previous to his call, conceal his "theological sentiments," or "manifest a willingness" to exchange with Unitarians; nor did he, after settlement, "continue for a year or more to exchange occasionally with Unitarian ministers." †

The account which Mr. W. gives of the 'persecutions' of Rev. John Truair, p. 44, is equally partial and unfounded. It would seem from his statement, that Mr. T. was first employed in West Hamp-

\* How astonishing, after all Mr. W. and some of his brethren have said to the discredit of Orthodox ministers, that they should still wish to exchange with them! What shall be thought of a minister's consistency, or his sense of personal responsibility, who should wish to introduce into his pulpit, teachers, such as these are represented to be in the work before us!

† He made one such exchange, and one only. See Appendix, Note C.

ton *after* "the secession of a part of the Orthodox society;" whereas he was employed several months previous to that event, and it was in consequence of his labors that the secession took place. The Hampshire Central Association are represented as being "interested to prevent the formation of a second parish in that town," and as interposing by their "Committee to persuade the two parties to unite, and Mr. Truair to leave the place;" whereas the Association took no order on the subject, until they were requested to do so by a respectable portion of the inhabitants of the town. Mr. W. says, "The seceders agreed to return to the old congregation, and their preacher to retire from their employment, on certain conditions," but "the old society did not comply with their part of the conditions;" whereas it can be made to appear that the old society, and their pastor, did comply with their part of the conditions so far as, in existing circumstances, was possible. Mr. W. copies the resolutions of the Hampshire Central Association, signifying that Mr. T. had 'forfeited their confidence as a minister of Christ,' and then asks, "What had this persecuted man done to merit this severe and destructive persecution? Nothing *half so bad as the Orthodox preachers are doing almost every day* in this vicinity." Does Mr. W. know what he has here written? Are the Orthodox preachers in this vicinity in the habit of tolerating and encouraging the greatest disorders and irregularities in their religious meetings? Are they in the habit of continuing their evening lectures till the dead hour of midnight, and in some instances almost till the dawning of day? Are they in the habit of ——— But we will not stain our paper with what we were about to write. Suffice it to say, that the Presbytery of New York, with which Mr. T. is connected, have sent Commissioners to West Hampton to investigate his conduct—that he has been publicly tried on several charges and specifications going to impeach his moral and ministerial character—and that the Presbytery have since "voted that all the charges and most of the specifications" against him "are amply sustained," and "that he be immediately suspended from the ministry and the sacraments of the church." Such is Mr. Whitman's "worthy minister!" worthy confessor! If he has blushes, they may yet be called forth, when he reviews the page he has occupied in describing what he calls the the "severe and destructive persecution" of Mr. Truair.

The next case considered by our author is that of the Rev. Thomas Worcester of Salisbury, N. H. who, he says, has "been persecuted in *almost every possible manner by the Orthodox*, because he renounced the doctrine of the Trinity." We are not so particularly acquainted with the circumstances of this case, as with those of some others; but we know enough to feel assured that the above is altogether an exaggerated statement. Mr. W. acknowledges that 'for more than ten years after an open avowal of

his disbelief of the triune doctrine, he was permitted to hold his place as a pastor, the most of the time *in a good degree of peace and comfort.* During some part of this period, his greatest trouble seemed to be, that his ministerial brethren let him alone, and declined controversy with him. At length it was reported, that the members of the Hopkinton Association were becoming favorable to the scheme of the Messrs. Worcester's respecting the Trinity. 'They hear us with *silence,*' it was said,—implying that they heard with silent approbation. This led the Association, at their next meeting, to vote, that they did not approve of the sentiments of the Messrs. Worcester, but adhered to their former views on the subject of the Trinity.\* It is only a few years ago, that Mr. Thomas Worcester was dismissed by a *mutual* Council. The following is from a Letter of a principal member of this Council :

"Before the Council there was no impeachment of Mr. Worcester's Orthodoxy, nor any complaint affecting his Christian or ministerial character. The act of dismissal was predicated on the divided state and unfavorable prospects of the church and people. The Council, in their result, felt constrained to animadvert on the great error which Mr. Worcester had publicly and repeatedly avowed ; but they acquitted him as explicitly of having avowed other errors which are usually connected with it."

As another illustration of our author's accuracy, we may refer to his account of transactions in the second church in Brookfield. He says the original covenant of this church was "so liberal, that Christians of different religious opinions" (evidently designing to include Unitarians) "could give their assent to its requisitions ;" whereas the original covenant was *Trinitarian and Orthodox*, and substantially the same with that now used by the original Orthodox church in that place. He intimates that the introducing of a new and more Orthodox covenant in 1825 was that which led to Mr. Stone's dismissal from the parish, "a large majority" of which had become Unitarian. But in the reasons assigned by a Committee of the parish why he ought to be dismissed, not a word is said as to any change in his religious sentiments, or any alteration of the covenant of the church, nor is any dissatisfaction expressed with Orthodox principles and preaching. Mr. Stone is represented by Mr. W. as dismissed from the *church* ; whereas he never was dismissed from the church, not even from that portion of it who continue to worship with the parish. Mr. W. says, that when 'the majority of the communicants'—*alias* the *church*—'seceded, they carried off the church records, plate, and Bible, which lawfully belonged to the congregation.' By what right the *church* records and plate belonged to the *congregation*, remains to be shown. The Bible they did not carry away. When the church seceded, two male members remained behind. These, says Mr. W., "were excommunicated," "because they would not follow" their brethren

\* We are not able to give the precise words of the vote. The above, as our correspondent assures us, is the substance of it.

reñ “to a new place of worship and communion.” One of these members was excommunicated, in part, for neglecting public worship and the communion of the church, not subsequent to the separation, but *for a long time previous*; and the other for *immoral* and disorderly conduct, and for breach of covenant. But, says Mr. W., he ‘had broken no covenant engagements, as he never signed the new Orthodox creed.’ Nor did any of the church *sign* the creed. They expressed their assent to it, when it was proposed to them, by rising from their seats,—and this member rose among the rest.\*

If our readers are as tired of following us in these investigations, as we are of pursuing them, they are certainly to be pitied. We crave their patience only while we lay before them a few more specimens of the fairness and accuracy of our veracious author.—Speaking of the Trinitarian Congregational church in Waltham, he informs us that “an Orthodox minister was settled there, upon the condition that he should leave, whenever two thirds of the voters should so decide;” and that “after five years ministrations,” only “fifteen votes from more than a hundred voters could be obtained for his continuance.” Mr. W. does not mention the number who were denied the privilege of voting, although members of the society, because they had not resided within the limits of Waltham the whole of the preceding year; nor how many of those who voted left Unitarian and Universalist societies, only a few days previous, for the very purpose, as some of them have since confessed, of effecting the dismissal of the Orthodox minister; nor how many were sent for to a neighboring *state* to come and vote on this emergency, though they had been removed from Waltham several months;—nor how many *hundreds*, including females, presented a petition, praying that their pastor might not be dismissed.—The Orthodox minister he says, “left the house of worship with only five male members. They took the records and the plate, which had been presented by the agent of the manufacturing company, a Unitarian; and the Bible, which had been purchased by a subscription among the ladies.” He should have said, that the *whole church*, male and female without an exception, followed their Pastor to another place of worship. They took their records and their plate, for the very obvious and sufficient reason, that they were their own property. To whom did they belong, if not to this church? Not surely to the original church in Waltham, (Mr. Ripley’s) and as to Mr. Whitman’s, it was not then in existence, but was formed *de novo* after the separation. As to the Bible, which Mr. W. affirms the church took, *they did not take it*. It was taken by the original purchasers, or so many of them as still resided in Waltham (whose property it was) and by them given to Mr. Harding’s church subsequent to the separation.—“The Su-

\* See Appendix, Note D.



preme Court have repeatedly decided," says our author, "that such seceders have no right to the church property. These decisions were known at the very time by those who openly violated the laws of the Commonwealth." He must be supposed to speak of the kind of property above referred to, as the *plate*, &c. The Supreme Court of Massachusetts had not then decided (we are not aware that they have now) that a seceding church could not hold property of this description. In the case of Baker and Fales, Judge Parker says, "There may undoubtedly be donations to a church which, from the nature of the property given, ought to be considered to be in trust for *church uses*, such as *furniture for a communion table, a baptismal font*, &c. The particular use, implied from the nature of the property given, would in such case *exclude any claim of the parish or society, as such, to such property.*" Term Reports, Vol. xvi. p. 496.

Mr. W. represents, in this connexion, that the Orthodox claim for their churches the sole and exclusive right of choosing a minister, and of holding all the parochial property. He ought to have known, if he did not know, that this is an unfounded representation. In all our churches, with the exception of a very few, which hold their houses of worship on conditions which render such an arrangement impossible,\* the right of the associated parishes to choose their religious teachers, and to hold and control their own property is sacredly maintained. Our churches assume no parish right. All they claim is the right (in concurrence with the associated parishes) to choose their own Pastors, and to hold and control such property as belongs exclusively to themselves.

A distinct subject of complaint in the Letters before us is the American Education Society. Mr. W. alleges that this Society has obtained "a considerable amount of funds from Unitarians, with the *express* understanding that indigent students of their own sentiments should be assisted." This statement we are *authorized* to deny. That the Directors of the Society do not patronize young men who are known to be Unitarians, is true. That they never *promised* to do this, is also true. Donations have been neither solicited nor received with any such "express understanding" on the part of the Society or its Directors, in regard to their appropriation, as is here asserted. So far from this, the entire amount of donations, with the exception, perhaps, of a few dollars—a mere fraction in comparison with the whole—has been given by members of Orthodox churches and congregations, and with the *fullest* understanding that the money was to be applied to the education of

\* We refer to those places of worship held by *trust deeds*, some of which secure to the male members of the church the exclusive right of choosing the religious teacher. Different opinions are entertained among intelligent Orthodox people as to the expediency of these deeds. Certain it is, they never would have been resorted to in *this* country (in England, *Unitarianism* has subsisted upon trust deeds for the greater part of a century) had it not been for the efforts of the enemies of our faith to despoil our churches of their rights, and get possession of their property.

young men for the ministry in Evangelical or Orthodox denominations only. Of such denominations, not less than *seven* have shared in the appropriation of these funds.

Mr. W. further alleges, that if a beneficiary of this Society "wishes to receive his collegiate education at Cambridge, every possible exertion is made to *frighten* him from such a proceeding." This representation is also unfounded. For several years after the American Education Society was formed, and before the sectarian character of Harvard University was so well understood as it is at present, young men of Orthodox sentiments occasionally resorted there for an education, and received the patronage of the Society. Twenty-two young men of this character were aided in that institution between the years 1816 and 1825, and received not far from four thousand eight hundred dollars. Since the period last mentioned, few if any applications have been made from that quarter; and so long as the University is governed by the exclusive and sectarian policy of its present rulers, Orthodox young men will not go there for an education, and consequently will not be patronized there. Should the officers of the American Education Society be requested, as individuals, to *advise* their beneficiaries (and this is all the authority over them which they can exercise) whether they shall seek an education at Cambridge while the present policy is pursued, they will—not 'make every possible exertion to *frighten* them from' going—but will doubtless *advise* them not to go.

Mr. W. has given the following account of the associations of the beneficiaries for prayer and Christian conference in the places of their education.

"All those beneficiaries, who reside at the same literary institution, are obliged to assemble together once a month, according to the laws of a printed constitution. They must make one of their number the secretary of the body, who is to keep an account of all absences from the monthly meetings, note all aberrations in thought, word, and deed, and transmit a faithful history of the same to the general secretary. His answer will then be read for the special benefit of all concerned. The constitution further requires, that four prayers be made on each evening of meeting, and specifies the subjects. One is to be especially for their secretary, that he may be faithful in recording their errors and failings; and also for the whole Education Society."

We consider this one of the most inexcusable and apparently wilful misrepresentations in the work before us. Our author must have had the "constitution" of which he speaks before him; \* with the intelligence of a child he could have understood it; and yet he totally misrepresents it. It is no where said that the beneficiaries are "*obliged* to assemble together once a month," &c. but only that they are "*expected*" to do this. The "*constitution*" spoken of is not enjoined on them, as a code of "*laws*," but simply proposed to them as a model according to which, if they think proper, they may form the rules of their association. What Mr. W. calls "the secretary of the body," is in the constitution denominated

\* See Appendix, Note E.

“the presiding member.” The secretary, he says, must “note all aberrations in *thought*, word, and deed.” This is fabrication entire. No such duty is enjoined upon the presiding member, or attempted by him, nor could he possibly perform it, should the attempt be made. Again, we are told, that one of the prayers “is to be especially for *their* secretary (meaning, as the connexion determines it, the secretary of the meeting) that he may be faithful in recording *their errors and failings*; and also for the whole Education Society.” This statement, so far as it relates to special prayer for “their secretary,” is altogether without foundation. It is recommended in the constitution, that the second prayer shall be for “the American Education Society;” for its “several branches;” for its “members and supporters;” for its “Executive officers;” and among these for “the Secretary of the parent society, that he may have grace and every needful qualification for his various and responsible duties.” But that the young men are required to pray “especially for *their* secretary, that he may be faithful in recording their errors and failings,” is utterly false.

Mr. W. tells us, p. 144, of “a member of an Orthodox church who left Cambridge College and joined Amherst,” and who “has lately affirmed, that there is more roguery, more dissipation, and less order at Amherst than at Cambridge, and that he wished himself well back to the heretical institution.” What will be thought of the fairness of this statement, and of the conduct of him who could stoop to make it, when it is known that the individual here referred to—a young man with whom, and with whose circumstances, our author is well acquainted—was, at the time when the above account was published, suspended both from the church to which he belonged and from Amherst College, on a charge of immorality! No wonder “he wished himself well back to the heretical institution!!”

Among the anonymous tales with which these letters are stuffed, we have the following:—

“An Orthodox minister called upon a very sick widow, who had been several years an exemplary member of a Unitarian church. His presence was neither solicited nor desired by the suffering patient. He assured her, that she could not expect to be saved, unless she believed in the divinity of Christ. She afterward observed, that such unchristian treatment would have deprived her of her senses, had she not searched the Scriptures for herself, and known in whom she confided.”

We have been made acquainted with the circumstances of this case, all which were probably known to Mr. W., and are permitted to publish the following account, received from the Orthodox minister to whom he refers.

“I went at the very earnest *written* request of a brother of the sick widow, who desired me to visit her as soon as practicable after receiving his letter. I found this ‘exemplary member of a Unitarian church’ disposed to *question the inspiration of the Bible, and the truth of its representations of another world, and to doubt whether there was any hereafter.* I do not recollect saying what

Mr. W. says I did. I endeavored to give her such instruction as I thought appropriate and useful to one about to leave the world."

Our author thus describes a certain place which he does not name, but which we have been able to identify.

"There are about one thousand inhabitants in the place. They all attend a Unitarian meeting. One of your disorganizers enters the peaceful fold, and succeeds in turning some of the flock from their present pastor. They are organized into a feeble church. Their secession takes from the annual salary from five to ten dollars. A *shanty* is thrown up for a place of worship; and a minister is ordained over them."

The facts concerning this place we have received from a highly respectable correspondent, and shall give them in his own words.

"In this "peaceful fold," several individuals had long been uneasy. At length, one of the deacons became dissatisfied with the preaching, and was distressed in view of his situation as a sinner. He communicated his feelings to the other deacon, who was ready to reciprocate them; for he also had been similarly exercised. They, with some others, occasionally met for prayer. They visited their minister, and asked him to attend the monthly concert, and to encourage them in their devotional meetings. They *frequently* visited him, and had no idea of separating from him, if they could receive encouragement and assistance as they wished; for he had been settled as an Orthodox minister, and professed to be so even then. But all their efforts with him were in vain. They consulted together, and unitedly prayed for divine direction. They then consulted neighboring ministers, who advised them to go to their pastor again. Some of these ministers also visited him, and expressed their ardent desire that he might preach those truths which he had formerly preached, and which he professed at the time of his ordination, and thus keep the society together. At length the deacons and some others became satisfied that they had no reason to expect their minister would preach what they considered as evangelical doctrine. They owned property in the meeting house, and knew that if they separated they should be reproached. But after mature deliberation, and many struggles, they came to the conclusion to abandon their property, disregard reproaches, and claim for themselves the same "Religious Liberty" which they freely granted to others. They concluded to establish an evening meeting for religious instruction, and asked their minister to meet with them; but he refused. They then invited other ministers to come and preach to them; and now, for the first time, one of Mr. W.'s alleged "disorganizers enters the peaceful fold," and "succeeds," as he says, "in turning some of the flock from their present pastor." But had they not turned from their pastor before? And in so doing, had they done anything "inconsistent with free inquiry, religious liberty, or the principles of Congregationalism?"—They wished peaceably to perform what they deemed their duty, allowing to all others the same privilege. But were they permitted to assemble in peace and worship God, according to the dictates of their own consciences? Were not stones and eggs thrown into their place of worship, to the great annoyance and hazard of those who were assembled!! Was not one who, at their request, went peaceably to preach to them the Gospel, treated in a manner even more shameful—in a manner not to be related!! Did they not assail him, on leaving the place of worship, with oaths and curses, and follow him with the most horrible imprecations to a considerable distance from the place! Were not preparations made to burn another clergyman in effigy, who went there peaceably to preach the Gospel! When on a certain occasion, the pious people in the place were assembled for worship, did not their *liberal* neighbors come around the house with drums and horns, and by shaking the windows, getting upon the roof, stamping, and in other ways, make such disturbance as to stop the meeting!!\* Such was a part of the abuse

\* This whole account is confirmed by other correspondents and witnesses, some of whom were the principal objects of abuse on these occasions. We could mention a variety of instances of similar abuse, in which the *liberal* opposers of Orthodoxy have displayed their zeal, by dashing in windows where their neighbors were assembled for reli-

and suffering of this small Orthodox Society, while quietly assembling for the worship of God, and endeavoring to do their duty. I am as sorry to say these things as any of those implicated can be to hear them; but Mr. W. has compelled me. I could not correct his misrepresentations, and vindicate the injured people whom he traduces and slanders, without saying them. By great exertions, they have built a small but neat place of worship (which he reproaches with the name of a "*shanty*") and have settled a minister. 'Their secession,' he says, 'takes from the annual salary from five to ten dollars. He might have known that *one* of the seceding deacons paid more than this sum himself. He concludes his account by saying, 'Such is an *exact* and *true* description!' If the rest of his book is as 'exact and true,' may it soon be covered with the disgrace it merits."

Professor Stuart, in his Letter, had referred to the late persecutions in Switzerland, and attributed them to the influence of Unitarianism. In reply, Mr. W. asserts, that "Unitarianism has had *nothing whatever* to do with these persecutions;" but "one party of Calvinists has been persecuting another party for being more zealous and rigid (*more rigid* than their persecutors!) in their views and measures." In 'proof of this,' he proceeds to show, that the persecuting churches, in the Cantons of Vaud and Berne, still adhere, at least nominally, to the Helvetic Confession of faith.—And so the Arians of the fourth century adhered *nominally* to the Nicene faith. This faith was the established religion of the empire, at the same time that its faithful adherents were banished and persecuted for their opinions.\* The elder Socinus professed an adherence to the Helvetic Confession as long as he lived.† In the Genevese churches, which our author admits are Unitarian, the Helvetic Confession has never been formally set aside, although subscription to it is not now enforced.‡ It is no new thing for Unitarians to profess adherence to an Orthodox Confession of faith. "In the year 1772, many clergymen of the church of England, who held Unitarian sentiments, petitioned the Legislature for relief from the necessity of subscribing the articles of that church, because that subscription *was opposed to their conscientious belief*." And though their petition was rejected, they, with one exception, still persisted in their adherence to the church. It is not long since Unitarians in this country denied that they were Unitarians, and counted themselves slandered when this name was applied to them. "The fact becomes more and more manifest," says Dr. Smith, speaking of the Canton of Vaud, "that it is not *separation*, but *vital religion*, that is the real object of hatred; for many harassments and injuries have been committed upon pious persons, both

gious purposes—in cutting harnesses—shearing horses—pulling out linch-pins—besmearing cushions—privately nailing up houses where meetings were appointed—defiling the steps of churches—drawing ropes across the street to endanger the limbs and lives of females returning from meeting in the evening—and in various other acts of rudeness and violence!! Such things have been done (we blush to say it) in this nineteenth century—at no great distance from our good city of Boston—and by those, too, who claim to be the most strenuous advocates for freedom in religion, and liberty of conscience!!!

\* See Milner's Eccl. Hist. vol. ii. p. 79, *et alibi*.

† See Mosheim's Eccl. Hist. vol. iv. p. 469.

‡ See Christian Observer, vol. xxvi. p. 684.

ministers and others, who remain *attached* to the established church." \* "We fear," says one who had travelled in Switzerland, "that, in the Canton of Berne, a large proportion of the clergy belong to the anti-evangelical party. We could hear of few instances of that clear and faithful display of truth which is calculated to bring home the gospel to the hearts of men." "The clergy who adopt *Unitarian views* cannot *explain* or *enforce* the doctrines which they are compelled to teach in their catechetical instruction, and it would be too gross an inconsistency to *oppose* them openly." † Such is the character of those, generally, in the Cantons of Vaud and Berne, who have been chargeable with persecuting the people of God. They are "*anti-evangelical*"—to a great extent in doctrine, and entirely so in spirit,—let their profession be what it may.

But not to insist on this : Mr. W. acknowledges that the Genevese are Unitarians. And does he not know, or has he not the candor to admit, that on them, too, rests the disgraceful charge of religious persecution? Does he not know, that in May 1817, all the pastors and ministers in Geneva were compelled to enter into an engagement not to preach on the following topics :

"1st. The manner in which the divine nature is united to the person of Jesus Christ.

2dly. Original sin.

3dly. The operation of Grace, or Effectual Calling.

4thly. Predestination."

They were also required to engage that they would not 'oppose, in their public discourses, the sentiments of *any minister or pastor* on these subjects.' For refusing to take this engagement, does not our author know that M. Malan was "deposed from his office as Regent of the College, and deprived of his ministerial character in the church;" and that, for the same offence, many worthy students have been denied ordination? Does he not know that the houses of some of these pious men have been violently attacked; that they have been stoned in the streets; and that their places of worship have been surrounded with mobs, and assailed, not only with blasphemies, but with clubs and weapons? Does he not know that attempts have been made to inflict upon some of them fines and imprisonment, for their fidelity in exposing prevailing errors, and promoting the cause of their Divine Master? Does he not know, too, what disgraceful attempts have been made to calumniate and traduce them? how every slander that could be invented was greedily propagated through the newspapers for the purpose of bringing them into reproach? And has he not heard of the attempt recently made on the part of the *Venerable Compagnie*, to drive the faithful pastor of Satigny, from his admiring

\* Evangelical Magazine for Oct. 1829.

† Christian Spectator for March 1830.

flock, because he would not introduce the heretical Geneva Catechism into his schools? And is there no persecution in all this? Mr. Whitman's tender 'heart bleeds,' and 'his blood runs cold,' as he tells us, in view of the persecutions which have been practised by the Orthodox of New England: How does he feel, then, in view of what he must know has been done within a few years, in Unitarian Geneva? And how will he reconcile the facts on this subject with his own positive declaration, "that Unitarianism has had nothing whatever to do" with the late persecutions in that country?

Mr. W. quotes President Edwards, or professes to quote him, (for there is no reference to guide us in consulting the original,) showing that the saints in glory will rejoice while beholding the miseries of the finally lost; and then adds,

"If I must become so completely hardened, as to take delight in observing the distress even of the vilest sinners; if I must become so thoroughly brutalized, as to exult in witnessing the excruciating torments of my acquaintances; if I must become so perfectly demonized, as to have my joys eternally increased by beholding the agonizing writhings of my friends, in the ever enduring, and unmitigated torments of hell, I can truly say,—Good Lord, deliver me from such a heaven."

To say nothing of the coarseness and profaneness of these remarks, Mr. W. must have known that he was putting an entirely erroneous and unwarrantable construction upon the sentiment and language of Edwards. This great and good man does indeed exhibit the saints in glory as, not grieving, but rejoicing while beholding the final condition of the wicked; and the inspired writers do the same. See Rev. xviii. 20, and xix. 3. But how does Edwards explain the subject? Does he represent the glorified saints as "so completely hardened," "so thoroughly brutalised," "so perfectly demonized," as to rejoice *on account* of the endless sufferings of a portion of their fellow creatures? Such is the representation of our author; but Edwards says no such thing. On the contrary, he describes the joy of which he speaks, not as the result of malice or envy, but as "the fruit of an amiable and excellent disposition." It is the same joy, in kind, which every friend of his country feels, when the violators of its laws are brought to justice. It is a joy excited in the breasts of glorified beings above, because they see the law of God honored, his authority sustained, and his glory promoted, in the deserved punishment of those who have rebelled against him; and it will be consistent, says Edwards, with "a spirit of goodness and love," as far excelling the greatest instances of such a spirit in this world, "as the stars are higher than the earth, or the sun brighter than a glow-worm."\*

It is not very creditable to the fairness and ingenuousness of Mr. W. that he in *many* instances accuses and censures the Orthodox for the same things which, in like circumstances, are done *by himself* and

\* See Edward's Works, vol. vi. p. 473.

by those of his own party. He complains that Orthodox ministers withdraw fellowship from those whom they regard as having departed from the essential doctrines of the gospel. But do not Unitarians withdraw fellowship from those whom they regard as having departed from essential doctrines? Suppose one of their preachers should become a professed follower of Kneeland or of Owen; would they continue him in fellowship?—Mr. W. censures our ministers for not exchanging with those who they believe have adopted essential errors. But Unitarians refuse to exchange with those who they believe have *not* adopted essential errors. Our author admits that Universalists ‘make the Bible their standard of faith and practice,’ that they are ‘faithful in examining it,’ and ‘sincere in their profession.’ p. 153. Why then will he not exchange with them? \*—He complains of Orthodox ministers because they will not be dictated and controlled in regard to their exchanges; while he says, almost with the next breath, “I surely am not to be controlled in mine.” p. 24.

He complains that ministers, who have changed their sentiments and become Unitarians after settlement, have in some instances been dismissed on account of their opinions. And we have mentioned an instance already, in close connexion with our author, and we could mention several others, in which Orthodox ministers, who have *not* changed their sentiments, have been dismissed (much to their worldly loss and damage) merely on account of their opinions.—Orthodox ministers, he says, by becoming Unitarians, have lost the confidence of their former friends. And we could mention an instance of recent occurrence in which a Unitarian minister, whom his brethren had appointed on a mission, had his commission withdrawn or withheld, because he professed himself a Universalist.

Our author censures Orthodox ministers for sitting in judgement upon Unitarian publications, p. 43. But do not Unitarian ministers sit in judgement upon Orthodox publications? On how many of our publications has Mr. W. passed a summary sentence of condemnation in the Letters before us.—He censures the Orthodox ministers for establishing worship in Unitarian parishes. But in how many instances have Unitarians established worship in Orthodox parishes? If any doubt this, let them make inquiry—at Lynn, at Milton, at North Bridgewater, at Raynham, at Northampton, at Springfield, at Amherst, N. H., at Brattleborough, Vt. and in various other places.—He further censures Orthodox ministers, because they will not dismiss and recommend church members, who wish to remove to Unitarian churches. But we could mention a variety of instances in which Unitarian ministers have treated their members in the same way. We have a letter now before us, in which an aged

\* In his answer to the call from the society in Waltham, Mr. W. says, “Whenever I meet a fellow sinner who exhibits the fruits of the gospel in his daily walk and conversation, and professes to believe that Jesus is the Christ, the son of God, I shall readily extend to him the hand of Christian fellowship.”



Unitarian minister assigns reasons at length why he cannot dismiss and recommend one of his members to an Orthodox church; and Mr. W. himself says, that he should "truly call it unsafe and *sinful* to place one of his church members under Orthodox influence." p. 51.—Mr. W. tells a story, p. 56, of certain Orthodox individuals rushing into a Unitarian church, with the intent to take possession of its funds. And we could tell several amusing stories of Unitarians rushing into parishes where Orthodox ministers were settled, with the intent to take possession of the meeting-house and funds. How many once crowded into a certain society in Waltham confessedly for this purpose? And how many have since joined the original society in Framingham apparently with the same intent?—Mr. W. complains that, in our trust deeded churches, some are obliged to assist in supporting the minister, who are not permitted to vote in the choice of him. And does he not know that in his own society, great numbers have been obliged to pay money for the support of a minister, whom they had no voice in choosing, and on whose ministrations they could not conscientiously attend?—Our author complains of the Orthodox for their 'denunciations' of Unitarians—that they deny them the Christian name, character, &c. And we can refer him to a Unitarian publication, on the very title of which it is implied that a Calvinist is not a Christian. We can also refer him to a certain sermon preached a few years since by a Unitarian minister, with whom he ought to be well acquainted, the principal object of which was to show that the Orthodox deny the Lord Jesus.—Mr. W. regards the Colleges at New Haven and Amherst, where not "a Unitarian instructor can find employment," and where the preaching and prayers are Orthodox, as *sectarian* institutions. But when he comes to speak of Cambridge, where all the principal instructors, and all the preaching and prayers are Unitarian, he asks, "In what consists the sectarian character of the institution? For the life of me, *I cannot think of one particular!*" p. 143.—Mr. W. complains that the Orthodox will not patronise the College, and the public schools of Unitarians. At the same time he affirms that "Unitarians are *afraid* to send their "children to the Academy" at Andover, "where so much is done to prejudice youth in favor of Orthodoxy." p. 143.—He complains that "Orthodox laymen have withdrawn their patronage from mechanics, merchants, physicians and lawyers, because they embraced Unitarian sentiments." p. 87.—And we could mention a variety of instances—ten to his one, we doubt not—in which this has been done by Unitarians. He may recollect the case of a physician in a neighboring town, who was once a deacon of the Unitarian

\* In the Christian Register of Feb. 19, 1831, there is a long complaint of the Unitarians, for having crowded into the Unitarian society in Stoughton, and effected the dismissal of their minister. Many Orthodox societies, who have received the same treatment from Unitarians, will know how to sympathize with their afflicted friends in Stoughton.

rian church, and who, by his faithful attendance and skill, had secured the confidence and the patronage of all around him; but no sooner did he become Orthodox, and attend an Orthodox meeting, than he began to be reproached and forsaken. His Unitarian neighbors immediately invited another physician to settle among them and take his place; and even his former minister, who for years had been favored with his services *gratuitously*, dismissed him at once, for the new comer, and advised his people to do the same. Mr. W. complains that the Orthodox *slander* the Unitarians—that they make false and injurious representations respecting them, with the intent to bring upon them reproach and disgrace. How far this statement is correct we do not now inquire. If a single, well authenticated instance could be produced, we should regret and condemn it as sincerely as our author. But is he not aware that the same charge might be retorted upon Unitarians with a vastly increased force? We could name a single Orthodox clergyman who, could he receive a farthing apiece for all the slanders which his “liberal” neighbors have put in circulation respecting him, would, we have no doubt, come into immediate possession of a large estate.—Mr. W. complains of Professor Stuart for calling in question the propriety of administering *an oath* to those who deny the reality of future punishment. He ought to know that the Professor is not alone in his views on this subject. Distinguished Unitarians, on the bench, and in their publications, have expressed the same sentiment. We extract the following from “the Political Class Book,” a work recently published by Hon. William Sullivan of Boston for the use of schools:—“An *oath* supposes that he who takes it believes that there is a God, who will, *in a future life*, reward the worthy and punish the wicked.” \* p. 116.—Mr. W. complains much of the Orthodox—without any foundation, as we have shown—that they do not receive the Bible as the standard of their faith? But do leading Unitarians receive the Bible as the standard of their faith? Or do they deny its inspiration, and charge it with inadvertencies, errors and contradictions? Those who are conversant with their publications will be able to answer this question for themselves.

The class of facts here adverted to may not improperly be ranked under the head of *inconsistencies*,—unless our Unitarian friends think it consistent to require that of others, which does not exist among themselves. There are, however, in the work before us, inconsistencies and contradictions of a more striking character.

In one place, Mr. W. speaks of “the old system of mutual councils” as belonging “to the Congregational form of government,” and as constituting “a sufficient and perfect remedy in

\* If we understand Professor Stuart, and others who agree with him in opinion on this subject, they would not deprive the Ultra-Universalist or the Atheist of the right of *testifying* in a Court of justice; but they regard it as solemn trifling to admit such persons to testify under the sanction of *an oath*.

cases of difficulty." p. 35. But in other places, those who made the offer of a mutual council to decide upon existing difficulties are complained of, as pursuing measures "subversive of the principles of Congregationalism." pp. 12, 41.—In the case of the church at Wilton, the Orthodox *minority* are represented as very unreasonable, because they would not assent to the wishes of the majority. p. 12. But in other cases, Orthodox *majorities* are told that they have no right "to adopt rules" for the minority, or to hold the property of the church. pp. 20. 55. It would seem from this that the Orthodox, whether a minority or majority, can have no Ecclesiastical rights.—Mr. W. speaks of the Orthodox, in his first Letter, as a single denomination, so closely and harmoniously linked together as to be fairly answerable for one another's language and measures. But before he gets through, he finds it convenient to contradict this account of them, and represents them as sadly at variance among themselves. "There are the old, the new, the moderate, and the rigid Calvinists. There are the Hopkinsians, the Presbyterians, the Congregationalists," &c. p. 126.

It is matter of complaint in some parts of these Letters, that we do not regard the Unitarian churches as churches of Christ. p. 63, 69. But in other parts, it is *assumed* that we do thus regard them, and the complaint is, that we violate "the principles of Congregationalism" in not placing them on an equality with our own churches. p. 136.—Mr. W. insists that our "Pilgrim fathers" practised "open communion," by which he explains himself to mean that, besides their short and scriptural covenants, they had no confessions of faith, p. 131—133. But within a few pages he asserts, and asserts truly, that "soon after the settlement of our country," "our Pilgrim fathers assented" to the Westminster Confession, "as the best human expression of their Orthodox faith." p. 136.—The first of the principles of the Pilgrims, says our author, was to "advance the Reformation."\* The Unitarians, he insists, have *obeyed* this principle in "renouncing many of the absurd doctrines of the Pilgrims;" while the Orthodox have *disobeyed* it, in "renouncing several of their essential doctrines." p. 139. How the Unitarians have obeyed this principle in renouncing their errors, and the Orthodox have disobeyed it in doing (as Mr. W. will have it) the same thing, he does not inform us.—In one place, he represents the Pilgrims as having been so liberal in their terms of communion, that they would have admitted Unitarians to their churches. p. 133. But in a few pages after, addressing Mr. Stuart and the Orthodox of the present day, he says, "They (the Pilgrims) would not have

\* Mr. W. here quotes, as Unitarians have done before him to the thousandth time, as an apology for their errors, the words of the venerable John Robinson, "The Lord has *more truth* yet to break forth out of his holy word." But instead of finding *more truth* in the Bible than Robinson thought he found, our modern "Reformers" find vastly *less*. The grand difficulty with the Pilgrims, as Unitarians represent the matter, is, not that they did not find *all* the truth which the Bible contains, but that they thought they *found much more than it does contain*.

acknowledged your belief as sound or Orthodox, and had they given vent to their persecuting spirit, would have banished you from the Commonwealth." p. 139.—On one page, our author represents the doctrine of unconditional election" as "*peculiar to Calvin.*" p. 116. But on another, he classes "unconditional election" among the doctrines which "the *Reformers* (not Calvin alone) received without discussion," and held *in common with the Papists.* pp. 113, 114.—He says he "well knows" that Professor Stuart *declares* the doctrines of election and reprobation, in his "conversation, preaching, and publications." p. 152. Again, he represents the Professor, and the Orthodox clergy generally, as *not daring* to acknowledge these points, "either in private, or in the pulpit. I have never heard the doctrine of reprobation preached but once in New England." p. 139.—In some places, Mr. W. makes the Orthodoxy of the present day the same identically as that of Calvin. p. 98. In others, he blames the Orthodox for "attempting to make the less informed part of the community believe that they still adhere to the all-important sentiments of Calvin." p. 117.—At one time, we are represented as adopting "various measures for binding down the present generation to the Calvinistic articles of the Assembly's Catechism." p. 130. And then again, our author asks, "Can you aver that your denomination in New England believes the Westminster Confession of faith? I will quote a few passages which I believe *most of you concur in rejecting.*" p. 137.—Mr. W. sometimes speaks of the Orthodox and Unitarians as constituting but *one* denomination. "Have you not declared that regularly organized churches (meaning the Unitarian churches) of *your own denomination*, were not Christian churches?" p. 146. At other times, he represents the Unitarians as a *distinct* denomination. "I have nothing to say for or against the *Unitarian denomination.*" p. 163.—"*A majority of the Orthodox denomination,*" he tells us, on one occasion, believe respectable Unitarians, such as he had previously named, to be *good Christians*, and that all good Christians of every sect will be saved." p. 80. But within less than two pages, we are told again, that "*no Orthodox man will consider a person of known Unitarian views as hopefully pious.*" p. 82.—Near the top of p. 54, our author says, "Every man must determine *for himself* whether he is qualified to" come to the Lord's table. But near the bottom of the same page, a different account is given of the matter, and persons must exhibit "*evidence of Christian character,*" in order to be welcomed to the ordinances of Christ.—Sometimes, the members of our new societies are represented as "taxed to the *full extent of their ability;*" and then they are promised *an exemption* from ministerial taxes," and that "nothing but their voluntary contributions will be required" of them. p. 62.—Now we have "a *large fund* for the express purpose of establishing and maintaining such societies," p.

62 ; and then they must be supported "by a system of the most *pertinacious begging.*" p. 147.

We have here thrown together some of the manifest *inconsistencies and contradictions* which have occurred to us, on a cursory perusal of these Letters. Our readers will decide, in view of them, how much confidence is to be placed in a writer, who thus crosses his own track, in all possible directions, and without seeming to know it, just as his convenience or his inclination requires.

But we have still further detractions to make from whatever remnants of confidence any of our readers may still be disposed to place in the representations of Mr. Whitman. He very properly observes, in his conclusion, that "the first question at issue is this, *Are the principal statements in this publication substantially true?*" And he has "authorized" a friend publicly "to assert, that he has stated no facts, *which he cannot fully substantiate in a court of justice.*"\* We have shown already that many of his statements cannot be true. But as so much is depending on this point, we feel justified in taking it up separately, and presenting in one view—not *all* the misrepresentations we have detected and *marked*, for this would be tedious and unnecessary—but *some* of those which seem the most palpable, and which, in the fewest words, may be contradicted and refuted. In doing this we shall proceed in the order of pages, and shall have frequent occasion, as we pass along, to recur to statements which have been previously examined.

1. Speaking of the creed of the Theological Seminary at Andover, Mr. W. says, "Scarcely an article of the whole can be expressed in Scriptural language." p. 6.—The sense of many of these articles, not to say the most of them, "*can be expressed in Scriptural language.*"†

2. Addressing Professor Stuart, p. 7, he says, "Would you inquire into the meaning of the Scriptures, so as to communicate to your pupils the result of your investigations? No. This liberty you have sacrificed."—This liberty Mr. S. has *not* sacrificed, but exercises it freely and continually.

3. Again ; "Would you inquire into the peculiar religious opinion of other Christian denominations, so as to ascertain if their belief is not founded on the plain teachings of inspiration? No. This liberty you have sacrificed."—Mr. S. has not sacrificed *this* liberty more than the other.

\* See Christian Register for Jan. 15.

† Our author lays great stress, in this connexion, upon the 'very words of Scripture.' But in the judgement of leading Unitarians, the words of Scripture are no better than any other words, as the whole Bible is declared to be a 'human composition.' See Christian Examiner for Jan. 1830, p. 347. But not to insist on this ; a creed, set forth in the very words of Scripture would not answer the *purpose* of a public confession of faith, which is to exhibit, not the language of the Bible, but the *received sense of it*. Most sects may be able to set forth *some* of their peculiarities in the precise words of Scripture. The Shaker attempts to justify his whirling dance by quoting, 'Turn ye, turn ye, why will ye die?' The language of Scripture is not unfrequently perverted to the support of positions which are wholly unscriptural.

4. Mr. W. speaks, p. 9, of the creed adopted by the church in the Seminary at Andover, as "long," and "very peculiar," leaving the impression that it is the same as that subscribed by the Professors. Whereas the creed of this church is short and simple, and does not differ in any important respect from those received by other Orthodox churches.

5. Speaking of a discourse delivered by Rev. Mr. Duncan of Baltimore "before the students in the Theological Seminary at Princeton," Mr. W. says, "These remarks were not relished by the Rev. Dr. Miller, *the Principal of the Institution.*" p. 13.—Dr. Miller is *not* "Principal of this Institution."

6. "For this offence he (Mr. Duncan) was summoned before the *delegates of the Synod.*"—Synods are not delegated bodies.

7. "Being unable to make him (Mr. Duncan) renounce his error, or, in reality, place the human creed *before the Bible*, they excommunicated him."—Nobody wished Mr. D. to place a "human creed *before the Bible.*"

8. "This able and eloquent divine was publicly excommunicated from the *Orthodox denomination*, because he would not acknowledge the utility and *supreme* importance of human creeds."—Mr. D. was not excommunicated, 'because he would not acknowledge the *supreme* importance of human creeds;' nor was he 'ex-communicated from the Orthodox denomination.'

9. Speaking of the meeting-houses secured by trust-deeds, p. 14, Mr. W. says, "The control of the building is vested in the hands of certain Orthodox Trustees . . . . *who will furnish the minister* whenever the proprietors refuse to subscribe the human creed."—We know of no trust-deed in this country which gives to trustees such a power as this.

10. "At this very time, *not one in ten* of those who occupy your trust-deed churches, can be allowed to vote for the minister he is obliged to maintain."—If our author includes minors and females in this assertion, it may be true of many churches not held by trust deeds. If these are not included, it is false.

11 "I am happy to learn," says Mr. W., that *very few* individuals have been found . . . . to purchase pews which are fettered by the unhallowed restrictions of trust-deeds."—We are happy to inform our author that he is mistaken on this subject.

12. Speaking of Mr. Hubbard's "practice of exchanging with Unitarians," p. 16, Mr. W. says, "This circumstance *alone* induced some Orthodox ministers in the vicinity of Lunenburg to make great exertions to prevent his installation."—"This circumstance *alone*" did not induce these ministers to oppose the installation of Mr. Hubbard.

13. These ministers "went to Andover, and earnestly solicited . . . . information *derogatory to the character* of Mr. H."—They did not solicit information *derogatory* to his character, but merely wished to know the truth.

14. "The Rev. Mr. Payson, having obtained the *desired misrepresentations*," &c.—Mr. Payson did not desire to obtain *misrepresentations*.

15. Mr. H. compelled those who had circulated unfavorable reports "to confess *their wickedness* and agency in the base undertaking."—Neither of them "confessed wickedness," except the individual in Middleton, and his confession was extorted. See p.142.

16. Mr. Braman "was earnestly beset by Orthodox ministers for information *injurious* to the reputation of Mr. H."—Mr. Braman was not "beset for information *injurious* to Mr. H.," but was asked to state what he believed to be true.

17. "Mr. Payson went into Lunenburg to circulate the slanderous reports."—Mr. Payson did not go "into Lunenburg to circulate slanderous reports." He went in the regular discharge of professional duty; and while there, acquainted his friends, as he felt bound to do, with what he had heard respecting the character of Mr. H.

18. Mr. Payson "was asked, before witnesses, if he should have taken such a step, had not Mr. H. exchanged with Unitarians. His answer was, No."—We are authorised by Mr. Payson to declare, that "*no such answer was given by him to any such question.*"

19. Mr. Payson "also intimated, that Mr. Putnam of Fitchburg, and Mr. Fisher of Harvard, in connexion with himself, had taken Lunenburg under their special protection." He "*intimated no such thing.*"

20. This "instance of misrepresentation" was "originated and executed by Orthodox individuals to prevent a minister of their own sentiments from exchanging with Unitarians."—It was not originated or executed for any such purpose. See p. 142.

21. Mr. Payson "desires" his friends in Lunenburg "to put the slanderous reports into immediate circulation."—He did not desire them to circulate *slanderous* reports,—but told them what he deemed *the truth*, and wished them to make such use of it as they thought proper.

22. "This wicked contrivance" was got up, "simply and solely because Mr. H. would exchange with Unitarians."—All false.

23. "Many are deterred from exchanges with Unitarians by the various threatenings of your leaders." p. 19.—This assertion is undoubtedly false.

24. If Orthodox ministers exchange with Unitarians, "the majority commence their measures of persecution by excluding them from the Association, by refusing to acknowledge them as Christian ministers," &c. p. 21.—No instance is adduced, or can be, to justify this representation.

25. Mr. W. speaks repeatedly of an "unholy *combination* of Orthodox leaders to regulate the exchanges of their brethren."—A *combination* for this purpose does not exist.

26. "Orthodox candidates have obtained settlements over comparatively liberal societies, by *concealing their real theological sentiments.*" p. 21.—We have never known an instance of such concealment, and presume none can be mentioned.

27. An Orthodox minister is spoken of, p. 21, who, previous to his call, "manifested a willingness to be liberal in his ministerial intercourse."—This minister assures us that, previous to his call, he said nothing on the subject of ministerial intercourse.

28. "He continued for a year or more to preach practical discourses, and to exchange occasionally with Unitarian ministers."—He did not "exchange occasionally with Unitarian ministers." See p. 144.

29. "One *small* class" of Orthodox ministers "pretend that their consciences will not permit them to exchange with Unitarians." p. 23.—The class is *not* small who urge this reason for not exchanging with Unitarians, but embraces nearly the entire body of the Orthodox clergy.

30. "*Another* class pretend that they cannot exchange with Unitarians, because they are responsible for the sentiments delivered from their pulpits."—This is not *another* class, but the same with that last mentioned.

31. "In Massachusetts, for a few years past, all Ecclesiastical measures have been prepared in a certain conclave, nobody knows who they are, or where they are, invisible beings, Congregational cardinals, to whose decrees every Orthodox clergyman and church is expected to pay unlimited deference and submission." p. 24.—This statement, in all its parts, is entirely without foundation.\*

32. Speaking of Consociations in Connecticut, Mr. W. says, "Delegates from county Consociations form a general *State Consociation.*" p. 25.—There is no State Consociation in Connecticut.

33. "He (Mr. Abbot, formerly of Coventry, Conn.) *knew nothing* about any such body as a Consociation." p. 26.—Did he "know nothing about" the order of the churches, where he had been fifteen years a pastor? and "nothing about" the Platform of these churches?

34. "If a Consociation existed, he certainly could not feel himself amenable to their usurped authority."—He was pastor of a Consociated church—a church which had acted in Consociation, and which, on a previous occasion, had called the Consociation together to settle a difficulty in its own bosom. He was a member and the Register of a ministerial Association, formed *expressly* on the basis of the Saybrook Platform, which requires the existence of Consociations. He was present in Association when the church

\* This proposition is *quoted* in the Letters before us; but our author makes himself fully responsible for it, by affirming that it is "true to the *very* letter."



in Marlborough was by vote admitted to connexion with the Consociation, and, as Register, *attested the vote*.\*

35. "The church (in Coventry) would not consent to a mutual Council, unless the members should be expressly invited, *not to hear and give advice respecting their troubles*, but to dissolve the pastoral relation."—The church voted (Nov. 21, 1810,) "that we will unite with the Rev. Abiel Abbot and the society in choosing and calling a mutual Council, *to consider and decide on the difficulties subsisting between us and him*, provided we shall be able to agree on the churches from which such Council shall be called."—Reply, &c. p. 18.

36. "The Rev. Abiel Abbot appeared before this *self-constituted Ecclesiastical Court*," (the Consociation.)—The Consociations in Connecticut are not "*self-constituted Ecclesiastical courts*," but *standing Councils*, formed by the *consent of the churches*, and the *authority of the State*.†

37. "The leaders of the Orthodox party in 1815 made a *desperate effort* to establish Consociations throughout this Commonwealth." p. 31.—They made no "*desperate effort*." Individuals proposed the subject; the proposition was considered in General Association, and virtually declined.

38. Mr. W. says that a Committee of the General Association of Massachusetts, which made report respecting Consociations in 1815, "loudly complain that there is no regular method by which *authority* may be exercised over sister churches." p. 34.—This Committee uttered no such complaint. "*Christian watch and care*" are the words they use;—"authority" is quite another thing.

39. "There is not in Massachusetts, there *never had been*, a power to call a whole church to account for its opinions."—The Cambridge Platform recognizes such a power, which, in the days of our fathers was repeatedly exercised. See p. 136.

40. "Our ancestors did not admit that other churches could call any particular church to account for its sentiments."—Our ancestors *did admit* that other churches could call a particular church to account for "*ANY public offence*."

41. In Dr. Channing's "*essay*" against Consociations, "he simply asserts what *every body knew to be literally true* at the time of publication." p. 38.—"Every body" did not know at that time, nor do they now, that what he asserted "*was literally true*." We have examined the assertion quoted by Professor Stuart, and shown that it was not true. See p. 120, note.

\* The church in Marlborough had "*voted*, that it is the desire of the church to be connected with the Consociation of Churches in the County of Tolland." Whereupon the Association "*voted* to comply with the desire of the church in Marlborough expressed in their vote. Passed in Association. John Willard, Moderator. Attest, ABIEL ABBOT, Scribe." See Reply to Mr. Abbot's Statement, pp. 11, 12.

† The conductors of the Christian Disciple say, "It is consistent for Consociations to discipline their members, because they agree to be disciplined." Vol. iv. N. S. p. 105.

42. "You treat an opinion of fifteen years' standing, which was an *undisputed truth* at the time of its publication, as the sentiment of *the present year*."—The opinion here referred to was *disputed* by Dr. Worcester "at the time of its publication."—See Third Letter, &c. p. 78. It is spoken of by Professor Stuart as having been "republished after a *series of years*."

43. Mr. W. asserts that an Orthodox Council at Greenfield would not act with Rev. Mr. Willard of Deerfield "because he would not submit to be catechised by them as to his religious opinions." p. 39.—We are authorised to say, that "none of the Council assumed the right to catechise Mr. Willard."

44. Speaking of Rev. Mr. Field's renouncing the doctrine of the Trinity, our author says, "His ministerial brethren were *unable or unwilling to discuss such controverted questions*, and accordingly excluded him." &c. p. 41.—His ministerial brethren were both able and willing to discuss questions with him, and had been in the habit of discussing them for years.

45. Among those mentioned as having been "excluded from Orthodox Associations for embracing Unitarian sentiments" are "Rev. Preserved Smith, and Rev. Joseph Field." p. 43.—Mr. Smith was not excluded from the Franklin Association; and Mr. Field was excluded, not for his opinions, but for *unchristian treatment* of his brethren.\*

46. Speaking of the conditions on which the two societies in West Hampton agreed to unite, Mr. W. says, "*The old society did not comply with their part of the conditions*, and the seceders therefore refused to return." p. 44.—This statement has been contradicted already. See p. 144.

47. "What had this persecuted man (Mr. Truair) done to merit this severe and destructive persecution? *Nothing, half so bad as the Orthodox preachers are doing almost every day in this vicinity*."—It is needless to attempt refuting this statement, as Mr. W. himself cannot long persist in it.

48. Rev. Thomas Worcester "had been persecuted in almost every possible manner by the Orthodox, because he renounced the doctrine of the Trinity." p. 45.—"In almost *every possible manner!*" Who believes such a statement as this!

49. Mr. W. mentions it as a "circumstance of *very frequent occurrence* in our churches," that young persons, on admission, are compelled to 'profess their hearty belief in the articles of a long human creed, which perhaps *they never saw or heard till that moment*." p. 47.—We never knew an instance like this, and doubt whether one ever occurred in our churches.

50. Mr. W. speaks of "a bull of ex-communication thundered

\* The conduct of members of the Franklin Association is severely censured in this part of Mr. Whitman's Letters. We are promised a full statement from the Association on the subject, which, when received, we shall endeavor to lay before our readers.

forth from the pulpit of the first church in Newton," against three of the members who had joined a Unitarian church. p. 50.—No such bull of excommunication was ever thundered forth from the pulpit of the first church in Newton.' The church signified to the three members that it had withdrawn from them its watch and care.

51. "The same body have also more lately excommunicated two others for attending the communion of the Unitarian church in Watertown."—One of these attended meeting with the Universalists. Both had left the worship and the ordinances of the church, and were considered as having *violated their covenant engagements*. When members abandon a church, may not the church declare itself released from all further obligation to them?

52. "The creed or covenant," in the second church in Brookfield, "was originally so liberal, that Christians of different religious opinions could honestly give their assent to its requisitions." p. 51.—The original covenant in this church was Trinitarian and Orthodox. See p. 146.

53. "A few years after" introducing a new covenant, "the Orthodox minister was dismissed."—This minister has never been dismissed from the church.

54. After speaking of the excommunication of two members from this church Mr. W. says, "Those who passed this vote of exclusion had actually forsaken the church, and worship, and ordinances."—"Those who passed this vote of exclusion" *were themselves the church*, and still maintained its worship and ordinances.

55. "Orthodox churches claim and exercise the right of choosing a minister." p. 54.—They claim no right of choosing a minister for the parish, but only of choosing pastors for themselves.\*

56. When the Trinitarian church in Waltham separated from the second society, Mr. W. says they took away "the Bible" with them.—We have shown that they did not take it. See p. 147.

57. He charges the Orthodox with "setting up a human creed so that few can subscribe it, and then allowing those few (the church) to hold the property of the *congregation*." p. 55.—No one has ever claimed that the church should hold the property of the *congregation*.

58. Mr. W. represents the Orthodox church in Waltham as consisting of "ten male members." p. 56.—He might easily have known that this statement is not true.

59. He charges the Orthodox with aiming to have the laws "altered, so that a majority of the male communicants shall hold the meeting-house and funds."—No person wishes the laws so "altered, that a majority of the male communicants shall hold the meeting-house," or any *parochial* property.

60. "I regard the Orthodox Conferences of churches as but another name for Consociations." p. 58.—Between Conferences of

\* The case of the *few* trust-deeded churches has been already considered. See p. 148 They form the only exception to the remark above made.

churches and Consociations, there is not, we had almost said, the *remotest* resemblance.

61. "The liberty of individual churches is *destroyed* by these Conferences. They bring ministers and churches into *utter servitude*."—This representation is false—as hundreds of ministers and churches can testify from *their own experience*.

The next subject of complaint, proceeding in the order of pages, is the "measures" taken by the Orthodox "for organizing and establishing feeble churches." To notice particularly all the misrepresentations of our author on this subject, would be impossible. They are almost as numerous as his sentences. The account he has given can hardly be called a caricature, as a caricature implies some rude resemblance to an intended reality; whereas this statement, in most parts, resembles nothing, unless it be the hideous image in the distempered imagination of its author. A few sentences only will be given in justification of these remarks.

62. "One hundred" dollars "is literally extorted from a single lady by over-persuasion," towards building the meeting-house in Billerica. p. 59.—This money, we are authorized to say, was brought to the house of Mr. Bennett, *unsolicited*. !!

63. "Because the *heathen* people in Billerica will not permit your *Missionary* to insult them in their own houses, the cry of persecution is raised."—We have never heard the people of Billerica called *heathen* except by Mr. Whitman. The Orthodox have no *Missionary* in that place, nor any one who wishes to 'insult the people in their own houses.'

64. "For supporting the feeble society," "an appeal is made to the Domestic Missionary Society, which has large funds for this very object." p. 63.—There is no "Domestic Missionary Society" in Massachusetts, nor any other Society "which has *large funds*" for the object here specified.

65. "It is generally understood that a large fund has been raised, for the express purpose of establishing and maintaining Orthodox Societies within the borders of Unitarian parishes."—No such fund has been raised, or has ever existed.

66. Speaking of the Orthodox who have left Unitarian congregations, Mr. W. asks, "Were they obliged to hear doctrines advocated which shocked their very souls? *No*."—And we as confidently answer, *Yes*. In many instances, they have been "obliged to hear doctrines advocated which shocked their very souls."

67. Mr. W. charges us with wishing "to confound the two classes" of Universalist "together, and to permit the unlearned to believe that Unitarians have embraced the obnoxious sentiment" that there will be no punishment hereafter. p. 72.—In the article to which he refers, we expressly *distinguished* between the two classes of Universalists, and were careful to inform our readers that we placed

Unitarians in that class who believe in a "future, disciplinary punishment."\*

68. "The *whole* Orthodox party in Germany . . . . have embraced the doctrine of universal salvation." p. 73.—This assertion is not supported even by the authority of Mr. Dwight, whom our author quotes. It is expressly contradicted by the testimony of some of the principal German theologians and commentators.†

69. Speaking of the charge against some Unitarians, that they regard "the Bible not as an *inspired* book, and that its decisions are not final and authoritative in the Christian church," Mr. W. says, "A more false and injurious statement was never published." p. 76.—Our readers well know that some Unitarians do regard "the Bible as not an inspired book;" and how they can receive "its decisions as final and authoritative in the Christian church," while they charge it with false reasonings, mistakes, errors, and contradictions we are not able to perceive.‡

70. He says that Canonicus, in his Letters to Dr. Channing, "first attempts to prove that Unitarians do not believe in the personal existence of an *almost omnipotent Devil*." p. 77.—Canonicus attempts to prove no such thing.

71. Our author speaks, p. 79, of "an extemporaneous discourse" (or sermon) "delivered by the Rev. Mr. Green of Boston, at an evening lecture in Salem," "to an audience composed principally of females."—This discourse or sermon was a mere address of a few minutes, and not delivered at a lecture, nor in the evening, nor "to an audience composed principally of females."

72. Of the American Education Society Mr. W. says, "A considerable amount of your funds has been obtained from Unitarians, with the *express understanding* that indigent students of their own sentiments should be assisted." p. 81.—This false statement has been sufficiently refuted. See p. 148.

73. "If the beneficiary wishes to receive his collegiate education at Cambridge, *every possible exertion is made to FRIGHTEN him from such a proceeding*."—This is not true.

74. "All those beneficiaries, who reside at the same literary institution, are obliged to assemble together once a month."—Advised, expected—not "*obliged*."

75. "They must make one of their number the secretary of the body, who is to—note all aberrations in thought, word, and deed."—Entirely without foundation.

76. "One" of the prayers "is to be especially for their secretary, that he may be faithful in recording their errors and failings."—All false.

\* See Spirit of the Pilgrims, Vol. iii. p. 210.

† See Christian Spectator, Dec. 1829, p. 671, and Boston Recorder for Jan. 5.

‡ The reader may learn in what estimation some American Unitarians hold the Bible, by consulting a Tract, entitled "An Exhibition of Unitarianism," pp. 6—12.

77. Speaking of the doxologies of Watts, our author affirms that he "would have expunged them all from his hymn book before he died, had he not disposed of the copy-right of the work." p. 87.—This is said, not only without evidence, but *against* evidence.\*

Mr. W. tells a story, p. 87, of "a high-school established in Geneseo, New York."

"Three young men, graduates of Harvard University, entered into written engagements to take charge of the institution. The simple circumstance of their receiving degrees at Cambridge was sufficient to arouse the enmity of Orthodox leaders. Accordingly the minister of the place drew up a circular," referring to all *three* of the young men (which Mr. W. quotes) "and endeavored to obtain the names of the influential inhabitants of the county." "But it was generally known in that region that one of the three men was Orthodox in his opinions, and but few names could be obtained. A new memorial was therefore circulated, with the word *two* inserted in the place of *three*; and to this a large number of signatures was attached. But instead of presenting that to the stockholders, they took the names and placed them on the one I have copied. It seems they could not, in consistency with their duty to God, have young men from Cambridge, but they could practise a gross deception in perfect consistency with this duty."

Such is the statement of our author. Its various misrepresentations should be corrected as follows:—

78. "The *simple circumstance*" that these young men received "their degrees at Cambridge was" *not* "sufficient to arouse the enmity of Orthodox leaders." Do the Orthodox oppose all, indiscriminately, who have received their degrees at Cambridge? It was well understood that two of these young men were Unitarians, and respecting the third many were not satisfied.

79. "The minister of the place" *did not* draw up "the circular" which our author quotes.

80. It is not true that "but *few* names could be obtained" to this circular. Almost all the names that were obtained, amounting to nearly or quite three hundred, were obtained to it.

81. It is not true that, on the failure of this circular or memorial, a new one was "circulated, with the word *two* inserted in the place of *three*, to which a large number of signatures was attached." A memorial, with the word *two* inserted, was circulated in the single township of Lima (not because the people refused to subscribe the other, for that was not presented to them) and obtained *twenty-six* signers.

82. It is not true, therefore, that, by "a *gross deception*," a *large number* of signatures" was taken from this latter memorial, and appended to the former, which had but "a *few* names."†

83. "In 1804," says our author, "it was proposed to convert the Convention into a General Association, and confer upon it the powers usually assumed and exercised by that body." p. 89.—No such proposal was ever made in Convention. It was proposed in 1804, that the Convention recommend the adoption of certain measures *preparatory to the formation of a General Association*; but not that it convert itself into a General Association!

\* See Spirit of the Pilgrims, Vol. ii. p. 338.

† See Note F.

Mr. W. represents it as a "most daring" measure, that, in 1822, the Convention of Congregational ministers in Massachusetts, a body containing the Pastors of several hundred churches, were requested to *define a church*.

"The North Worcester Association proposed the following question: "What is a *Christian church*, with which we *ought* to hold communion, as such?" The whole business had been planned and concluded on with intended secrecy in Park Street vestry. The committee which had been previously selected was chosen, consisting of twelve orthodox members and one unitarian, and authorized to report at the next annual meeting. Exertion was made to have the report printed and circulated during the year, but was frustrated. Your friend, Dr. Woods, was chairman of this committee; but he did not find all the other members so tractable as he wished. He wrote a dictatorial letter to the Rev. Mr. Stearns, of Bedford; and received in answer a few homely but wholesome truths. However, the report was finished, and at the meeting in 1823, was read to the convention. A motion was made by yourself to have it printed. But you mistook your men. No notice was taken of your desire; but the following vote quickly passed: "*That the convention will take no further order on the subject.*" And what was the substance of this famous report. Simply this. *That a Christian church, with which we ought to hold communion, must subscribe the orthodox creed.*"

"Now, Sir, what was the design of your leaders in this most daring attempt? What objects did you expect to accomplish? *Five*. First, you wished to learn what portion of the Orthodox ministers were prepared to take up arms against the sacred rights of Unitarians? Secondly, you wished to ascertain what portion were ready to adopt a human creed, instead of the Bible, as their standard of religious truth. Thirdly, you wished to drive the liberal clergy from the convention, either by adopting a doctrinal test, or by a direct vote of exclusion. Fourthly, you wished to know how far public sentiment would support you in withdrawing ministerial intercourse from Unitarians. And Fifthly, and especially, you wished to obtain complete possession of the *funds* of the convention."

This statement requires the following corrections:—

84. "The *whole business* had" not "been planned and concluded on with *intended secrecy* in Park Street Vestry." There had been previous consultation on this and other subjects at meetings in the Vestry; but these were *public meetings*—*publicly* notified, and numerously attended.

85. It is manifestly untrue that a "Committee, *previously selected*, was chosen;" since several Unitarian gentlemen, who were chosen on the Committee, declined serving, and others were substituted in their place. Dr. Bancroft, the only Unitarian on the Committee, was absent from the meeting, or it is likely he would have declined also.

86. "Dr. Woods, Chairman of this Committee," *did not write* "a dictatorial letter" on the subject "to the Rev. Mr. Stearns of Bedford."

87. "The substance of the report" *was not* "that a Christian church, with which we ought to hold communion, must *subscribe the Orthodox creed.*" Not a word was said in the report about '*subscribing an Orthodox creed.*'

88. Neither of the five objects stated by Mr. W. were expected or desired to be accomplished by this measure, as is evident from the following extract from the report itself:

“As this Convention is not an elected or representative body, it would obviously be *inadmissible* that they should attempt to exercise ecclesiastical power, either legislative or judicial; or DO ANY THING which should be intended in THE LEAST DEGREE TO INTERFERE WITH THE RIGHTS OF MINISTERS OR CHURCHES TO JUDGE AND ACT FOR THEMSELVES.” And “to prevent all possible occasion of misapprehension, as to the views of this Committee, they beg leave to declare it to be the united result of their deliberations, that after the members of the Convention shall have simply expressed their opinion respecting this report, they CANNOT, with propriety, ADOPT ANY FURTHER MEASURES RESPECTING IT, but must leave it to the unbiassed consideration of ministers and churches.”

How a report, expressing sentiments such as these, was to be made the instrument of “driving the liberal clergy from the convention,” obtaining *complete possession of the funds*,” and accomplishing other nefarious projects specified by Mr. W., it is not easy for common minds to perceive. He informs us that he came to a knowledge of the secrets of the Orthodox clergy in regard to this subject, by conversation with a student in divinity. But, on supposition that the Orthodox at that time had secret designs upon the rights and liberties of Unitarians (which we utterly deny, and which the report of their committee shows to be false) is it certain that this student was correctly apprized of them? Is it certain that what he said was any thing more than surmise and conjecture? And is the declaration of an obscure and unauthorised individual (admitting that Mr. W. has reported it correctly) *sufficient ground* on which to accuse and calumniate a large and respectable body of clergymen—as our author has since *often* done—in direct contradiction, not only to their individual protestations, but to the *language of their report*?

Passing over several pages of insinuation and scandal unworthy even to be contradicted, we come to the following declaration respecting the sentiments of President Edwards:

89. “This divine assures us, that the Being we call Father will be the eternal enemy and tormentor of his own children, *without any fault of their own*.” p. 99.—Will our author, in his next “enlarged edition,” refer us to the page in Edwards where this sentiment is expressed?

90. The views of Zuingle “were exceedingly liberal, not differing essentially, except in one or two points, from the liberal Christians of the present period.” p. 103.—If by “liberal Christians,” our author means American Unitarians, his assertion has already been sufficiently refuted.

91. “On many other points,” besides those relating to “church government,” and “the Lord’s supper,” Calvin “differed, not only from Luther, but *most essentially from the other Reformers*.” p. 104.—This statement will be new and strange to those acquainted with the history of the Reformation, and cannot be supported by any respectable authority.

92. Servetus “was finally condemned to be burnt alive in a *slow fire of green wood*.” p. 105.—He was *not* “condemned to be burnt in a *slow fire of green wood*.”



93. "We are informed that his sufferings" "lasted *more than two hours.*"—In Professor Norton's Repository, they are said to have lasted "*half an hour.*" Vol. iii. p. 72.

94. "Let a minister be Orthodox in sentiment, and adhere to the Scriptures ever so firmly, still you will not welcome him to pulpit exchanges, *unless he will subscribe to the articles of a long human creed.*" p. 107.—This is false. The writer of this article has been in the constant practice of exchanges with Orthodox ministers for the last fifteen years, and *never subscribed a human creed.* Very many of his brethren in the ministry can say the same.

95. Mr. W. represents, that when the members of Unitarian churches 'change their religious opinions,' and wish "a dismission and recommendation to another church," their request is uniformly granted. pp. 103 and 112.—We could mention a variety of instances in which such requests have been refused.

96. "Orthodox ministers formerly lived on terms of ministerial intercourse with their Unitarian brethren," p. 111.—"Orthodox ministers," in general, *never* "lived on terms of ministerial intercourse" with known Unitarians.

97. "*A combination has latterly been formed* by the leaders of the" Orthodox "party, to prevent the interchange of kind offices and professional labors."—No such *combination* has been formed or exists. Cannot individuals come to the same conclusion, on a plain question of duty, without formal "combination?"

98. "On those points in which the Reformers differed from the Catholics, they had *very little agreement among themselves.*" p. 112.—This assertion has been examined and refuted. See p. 132.

99. "The doctrines of the Trinity, the Deity of Christ, the atonement, the utter depravity of human nature, unconditional election, endless punishment, and the like," "were *not allowed to be examined.*" "The Reformers received them *without discussion.*" p. 114.—These doctrines were largely discussed by the Reformers, as their works testify.

100. Mr. W., having quoted the articles of the Synod of Dort, as abridged (caricatured) by Tilenus, adds, "No one acquainted with the writings of Calvin will deny that *these are his real sentiments.*" p. 116.—These are *not* the real sentiments of Calvin, but a vile and criminal perversion of them. See p. 135.

101. Speaking of discussions held some years ago between Professors Murdock and Stuart, and Dr. Dana, our author says, Dr. Dana "addressed a communication to the directors of the Christian Spectator, and requested its insertion in a forthcoming number. This request being denied, he went on himself, but was unsuccessful in obtaining satisfaction. p. 124.—It happens that Dr. Dana's communication was inserted in the Spectator, and that he made no journey to New Haven on the subject.

102. Mr. W. represents the Orthodox as "agreeing *heartily*"

in the three following particulars, and in these only : "First in using certain *words*, while you attach to them very different *ideas*. Secondly, in making a human creed, *instead* of the Bible, your standard of religious truth. And thirdly, in denouncing and condemning those who will not yield to your *dictation*." p. 127.—We shall not undertake to inform the gentleman in how many particulars *beyond* these we agree or disagree : We certainly *do not agree* in these.

103. "Those who will not make this creed of the dark ages (the Assembly's Catechism) their standard of religious truth, must be *excluded from your communion*." p. 130.—We could refer to great numbers, who have not made "this creed of the dark ages their standard of religious truth," nor adopted it as their Confession of faith, who are in *full communion* in the Orthodox churches.

104. "Not a church (in Connecticut) has *the least* independence left. *All* have virtually *abandoned the Congregational order*." p. 135.—This will be a new discovery to the numerous, long established, and well regulated Congregational Churches of Connecticut.

105. "Unitarians "have regarded the parishes of their ministerial brethren (meaning the Orthodox) as *sacred ground*." p. 136.—They have often intruded into the parishes of Orthodox ministers, with a view to establish Unitarian worship. See p. 155.

106. "They have urged Unitarian minorities in" Orthodox "societies to keep quiet, to pay their ministerial taxes, to attend the Orthodox preaching, and to submit peaceably to Orthodox usurpations of their rights."—They have publicly and strongly "urged Unitarian minorities in Orthodox societies" to separate and establish worship by themselves.\*

107. "Did the Orthodox benefactors of Harvard University bind down their legacies to the maintenance of their religious opinions? No." p. 142.—The Henchman legacy was left on the *express* condition that the persons receiving the avails of it should "profess and teach the principles of the Christian religion, *according to the well known Confession of faith drawn up by the Synod of the churches of New England*."

Mr. W. intimates, p. 147, that "an Orthodox church has lately excommunicated some of its members for exercising the liberty of attending the communions of another Orthodox church;" and that "an Orthodox Council, with Rev. Mr. Storrs at its head, has sanctioned its proceedings."—We have ascertained the church to which he refers, and have found that his statement is, as usual, *incorrect*.

108. This Orthodox church has *not* 'excommunicated some of

\* See a long article in the Christian Register for July 23 and 30, 1825, in which various reasons are urged to show, that Unitarians, residing in Orthodox parishes, *ought to separate*, and support public worship by themselves.

its members for attending the communions of another Orthodox church."

109. The Rev. Mr. Storrs was *not* 'at the head of a Council' convened at the request of this church.

110. The Result of this Council contains *no intimation* that the members in question ought to be excommunicated.\*

111. Speaking of a town in this vicinity, where an Orthodox society has been formed within a few years, Mr. W. says, "One of your disorganizers enters the peaceful fold, and succeeds in turning some of the flock from their present pastor." p. 156.—We have shown already that not a few of the flock *had turned from their pastor*, and that he had virtually turned from them, before the alleged "disorganiser" came among them. See p. 151.

112. "Their secession takes from the annual salary *from five to ten dollars*."—A single individual of the seceders paid more than this sum.

113. "Unitarianism has had nothing whatever to do" with the recent persecutions in Switzerland.† p. 157.—We have shown that it has had much to do with them. See p. 153.

114. *Separation* from the national church was the cause of persecutions in Switzerland."—"It is *not separation*," says Dr. Smith, "but *vital religion*, that is the real object of hatred; for many harassments and injuries have been committed upon pious persons, both ministers and others, who remain *attached* to the established church."

115. Mr. W. says, in conclusion, "I have *nothing to say* FOR, or against the Unitarian denomination." p. 163.—His readers will judge whether he has had "*nothing to say* FOR the Unitarian denomination."

We have thus run our eye over the pages of these Letters, for the purpose of exposing, in one view, some of their more palpable misrepresentations. The result is before our readers, and they must be left to draw their own conclusions. We only protest against their concluding that all the statements of our author are fair and accurate, *except* those which have been contradicted. For we intended, in the outset, to present only a *selection* from his mistakes and errors, and our limits have compelled us to be even more brief than we intended. The false and slanderous insinuations, and the anonymous tales of scandal, with which these Letters abound, we have not thought it necessary, except in a few instances, so much as to notice. And in regard to some of the persons and places which are named, although we know enough to be satisfied that the statements are incorrect, still as we have not yet re-

\* See Appendix, Note G.

† This assertion is repeated, p. 160. The false statements which have been contradicted in the foregoing pages are *often repeated*—some of them *many times*. Had we been intent on numbers, the contradiction and exposure of them might with propriety have been in every instance, repeated. This, however, has not been done. See Note H.

ceived full and particular information, we have chosen to pass them over in silence. In some instances, we have omitted whole pages together, because the misrepresentations were so numerous, and so closely connected, that we could only condemn them in the gross. We have omitted, too, almost entirely, the many instances of false and injurious statement, in which the error could be resolved into a difference of religious opinion. Indeed, instead of noticing and correcting all the misrepresentations which we have observed, we have—to use a favorite expression of some of the friends of our author—we ‘have but just *dipped into* the subject.’ We have but given a specimen of what could be done, were it at all worth while to follow him, in all his devious and distempered wanderings. In view of the whole, we shall not indeed retort the courteous language which he borrows from some of his *liberal* friends, and say, ‘Some’ *Unitarian* ‘ministers will lie,’ (See. p. 95) but we must say that there is *one* Unitarian minister who seems morally incapable of touching almost any subject, connected with evangelical religion, without mis-stating and perverting it.

We shall detain our readers on these veritable Letters, only while we notice a few particulars, too important to be wholly omitted, and which have been passed over in the preceding remarks. Addressing Professor Stuart, p. 7, Mr. W. says,

“Should a prayerful study of the Bible enable you to discover a slight error in some one article of this long creed, could you retain your situation as Professor? No. This liberty you have sacrificed. The moment you advance in religious knowledge and truth one step beyond the ideas of this human formulary, you must vacate your office,” &c.

We could name a certain *Unitarian* Professor who has long received the income of an endowment given for the support of a man of ‘sound or *Orthodox* sentiments,”—and also of a legacy given for the support of one who should “profess and teach the principles of the Christian religion, *according to the well known Confession of faith drawn up by the Synod of the churches of New England.*” If Professor Stuart’s conscience is like that of this man, why may he not “discover a slight error in some one article of his long creed,” and still retain his office in the Theological Institution?

Mr. W. is in the habit of calling certain persons *Orthodox*, whose *Orthodoxy*, to make the best of it, sits very loosely upon them. They may aspire to the honor of the name, but obviously they have little more than the name. We have noticed several instances around us, of late, of this kind of management. Individuals, who have not committed themselves too far on the *Unitarian* side to render a retreat impossible, are beginning to call themselves *Orthodox*, and in some instances ‘reformed *Orthodox.*’ Others are dropping the name *Unitarian*, and retaining the simple one of *Congregationalist*. The *Christian Examiner* tells us, that were it

not "for the existence of a *Unitarian sect*, there could be no obstacle to the rapid and universal prevalence of Unitarianism." \* The plan, therefore, will be, probably, to get the *sect* out of the way as fast as possible. Instead of endeavoring to prevail as a *sect*, an attempt may be expected to mingle silently with the Orthodox denominations, in the prospect of leavening the whole lump. We certainly are not unwilling that any of those who have departed from us should return. If they return in good faith, and with honest and good hearts, they will be welcomed with tears of gratitude and joy. But we have no wish, and no intention (if we can prevent it) too see the old arts of amalgamation and concealment acted over again in Massachusetts. And we take this opportunity to warn our readers—our clerical readers especially—against the impositions of those who are beginning to style themselves Orthodox, and as such claiming our fellowship and confidence, while, if they have repented of their errors, they bring forth no *fruit* meet for repentance.

The charge of *concealment* against the Unitarians, Mr. W. declares that he has never been able to understand. p. 70. And if he cannot understand it, after all we have said and written upon the subject, we despair of making it plain to him by any further efforts. We can only refer him, for satisfactory explanations, to several of his own brethren. Let him ask Mr. Parkman what he meant, by attributing to some Unitarian ministers in Boston a '*cautious reserve*, so that neither from their sermons, their prayers, nor their private conversation, it could be inferred that they were Unitarians.' Let him ask Mr. Greenwood what he meant by saying, that "the time may be easily remembered when, in our religious world [in and around Boston] there was nothing but distrust on the one side, and *fear* and *evasion* on the other; when the self-conceited theologian looked awry on the suspected heretic, and the object of his suspicion answered him with *circumlocution* and *hesitation*." Let him consult a certain writer in the Christian Examiner, if he knows who he is, and learn what he meant by saying, "I can remember the time, and I am not old, when, though Boston was *full* of Unitarian sentiment and feeling, there was *no open profession* of it. A *dead silence* was maintained in the *pulpit* on doctrinal subjects; a silence which was not disturbed by *the press*."—If Mr. Whitman's own brethren cannot make this subject plain and intelligible to him, it will be vain for us to attempt any further explanations.

Our author informs us, that "since so many churches of the fathers have fallen into the hands of Unitarians, they have been *raking up their first covenants*, and restoring them to their proper and former standing." p. 134. This cannot be true of all "the churches of the fathers," which have fallen into the hands of Uni-

\* Sept. 1830; p. 19.

tarians, since in some of them, as we are informed, they have now no covenants at all. The formality of covenanting is quite abolished, and the whole congregation are invited to the Lord's table together.\*—Mr. W. says, "So long as a believer takes the Bible for his guide of faith and practice, and exhibits a Christian character, he is cordially welcomed to our celebration of the ordinances." And so he is, in some Unitarian societies, whether he "takes the Bible for his guide of faith and practice, and exhibits a Christian character," or not. All are invited and "cordially welcomed to ordinances," without regard to any of the old, invidious distinctions about *faith* and *character*.—We have now before us a copy of the covenants lately adopted by the first church in Salem,—the second in age of all the churches of New England. We say *covenants*; for it seems 'the half-way covenant' is still in use there. The covenant, prepared for those who wish the benefit of baptism but are not in full communion, is truly characteristic and appropriate. One would suppose beforehand, that 'half way' between a Unitarian church and the world could not be at a great remove from the latter; and so it is represented in this 'half-way covenant,'—which is as follows:

"We believe in Jesus Christ as the Messiah; and we receive his religion, as the rule of our lives, and as a revelation from God."

This venerable church, it would seem, is not one of those which "have been *raking up their first covenants*, and restoring them to their proper and former standing."

Among the numerous passages we had marked, as deserving of animadversion, many still remain untouched. We shall call attention, however, to but *one* more; and this as indicative of a degree of mental *obduration* which we can but poorly conceive, and shall not attempt to describe. It is that in which our author trifles with the feelings of an afflicted mother, in his own neighborhood, who had been called to weep over the grave of an only son.

"All are willing the Devil should have sinful strangers and enemies; but they firmly trust that sovereign grace will save all sinful acquaintances and friends. And such a belief the Orthodox do not hesitate to avow in conversation. Nay; they even proclaim it to the world in the epitaphs they place on the tombstones of the abandoned. The following shall suffice as one example of the many that might be quoted:

'The mother's sigh, nor friendship's tear,  
Cannot recall thy spirit here;  
Yet may a boon more blessed be given,  
*Hope tells us, we shall meet in heaven.*' "

True, this son had lived an irreligious life; and although he exhib-

\* Mr. W. complains that some Orthodox churches have violated the principles of Congregationalism. He ought to know that some *Unitarian* churches (if *churches* they can be called) have *wholly departed* from these principles, and have no longer any just claim to be denominated Congregationalists. If any thing is essential to Congregationalism, it is the existence of a *church, a body in covenant*, in distinction from the congregation.

ited some marks of real repentance during his last sickness, which might lead an affectionate mother to indulge a hope on his behalf, yet the mother did neither select nor order the epitaph upon his tombstone. The whole was committed to another person, and the directions for the stone were given, while she was absent on a visit to a sick friend. Our readers must be left to form their own judgement of the feelings of a man who, under these circumstances, could bring this afflicted mother before the public as one of those, who 'are willing the Devil should have sinful strangers and enemies, while they firmly trust that sovereign grace will save all sinful acquaintances and friends; and who do not hesitate to proclaim this belief to the world in the epitaphs they place on the tomb-stones of the abandoned!!!'

After all that has been said in the foregoing pages, it would be superfluous to animadvert on the qualities of Mr. Whitman's style, or on the coarseness, vulgarity, and profaneness of many of his remarks.—It will be evident to all, that he has adopted a new and very extraordinary mode of theological warfare. He has sought to justify himself and his party, and to bring reproach upon Evangelical Christians all over the land, not so much by argument, or a recurrence to accredited books and documents, as by 'raking up,' (to borrow one of his own phrases) a variety of stories, traditional reports, and exparte statements,—arraying them before the public as sober history, as fact,—and making these insulated and disconnected narratives matter of serious charge against a whole denomination. It is for intelligent and candid Unitarians to decide, whether they will sanction this new mode of controversy; or so much as tolerate it. They must be aware that their opponents have it in their power to resort to similar measures: Do they wish them to do so? Are they prepared for the result of such a course? And are they willing this community should be thrown into a ferment, like that of a boiling caldron, by such a contest?—We have been constrained to say things in the foregoing pages, which we were very unwilling to say, and which we never should have said, had we not been compelled to it by the false and injurious statements on which we were called to remark. If the controversy shall be continued in the manner in which it has commenced, we may find it necessary to recur to the subject again, though we certainly shall do so with extreme reluctance. We feel that we have more important work on our hands, than to engage frequently in the refutation of idle and slanderous stories, like those contained in these Letters,—and that our readers have more important work on their hands, than to follow us often in discussions of this nature.

In conclusion, we have only to ask pardon of our friends for having detained them so long on the subject of this tedious and disagreeable publication. We ask pardon especially, of those respected

correspondents who early expressed to us the opinion that the book was *unworthy* of public notice or animadversion. We *knew* it was unworthy, *in itself*, and this conviction has been impressed upon us through all the labor of the foregoing Review. But when we saw the attempts that were made to pass it off before the public, as accurate in reasoning, correct in statement, and altogether a work of great merit and importance; and when we considered that most people into whose hands it might fall, would read it cursorily, without sufficient attention to detect its errors, or discover its true character, and would receive from it impressions tending to prejudice them against all true religion, and thus injure them forever; we could not be silent. We felt constrained, we trust in a spirit of true Christian charity, to take up the subject; and we have endeavored to pursue it in the same spirit. The result of our labors is before the public, in whose candor and indulgence we cheerfully confide. The final issue is with HIM, who can cause the wrath of man to contribute to his praise,—and before whom Mr. Whitman and his reviewers must shortly appear.

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#### NOTE.

WE have run our eye over the second edition of Mr. Whitman's Letters, but not with sufficient attention to be able to speak particularly of the alterations. He says he has "expunged several sentences, corrected some inaccuracies, and cut out one whole statement to make room for one of a different character." The statement "cut out," is that relating to Rev. Mr. Truair, p. 44. As the preceding Review was chiefly written and printed when the second edition came into our hands, our remarks will be found to correspond throughout to the first edition. Mr. W. professes to be very anxious that his book may be correct, and tells of publishing "a third enlarged and *corrected* edition." In preparing this edition, he is welcome to all the assistance he can derive from our labors. We predict, however, that the work of correction will be found immensely difficult. Like the ancient edifice, from which the name of the builder could not be effaced without destroying the fabric, when all the misrepresentations are taken from these Letters, we are confident there will be little remaining.



## APPENDIX.

### Note A.

In the Letter of Mr. Stuart, Dr. Channing was quoted as follows.

"We are now threatened with new tribunals, or Consociations, whose office it will be to try ministers for their errors, to inspect the churches, and to advise and assist them in the extirpation of 'heresy.' Whilst the laity are slumbering, the ancient and free constitution of our churches is silently undermined, and is crumbling away. Since argument is insufficient to produce uniformity of opinion, recourse must be had to more powerful instruments of conviction; I mean to ECCLESIASTICAL COURTS."

"It is a melancholy fact, that our long established form of Congregational church government is menaced, and TRIBUNALS unknown to our churches,—are to be introduced for the very purpose, that the supposed errors and mistakes of ministers and private Christians may be tried and punished as heresies; that is, AS CRIMES."

The allegations in these quotations are among those which Mr. Stuart declares untrue, and from which he undertakes to vindicate himself and his Orthodox brethren. The conductors of the Advocate\* admit that the Orthodox have not now "any intention of introducing such tribunals amongst us," but insist that in 1815, the time when Dr. Channing first preferred these charges, an attempt of this kind was actually made; and they remark, at length, on the proposals then under consideration by the General Association of Massachusetts for a Consociation of the Churches. In reply to their remarks, it is proposed to consider the two following inquiries;

I. Were the Consociations, at that time proposed, such tribunals as those described by Dr. Channing? And

II. How was the proposal for a Consociation of the churches regarded and treated by the Orthodox clergy of the State?

To the first of these inquiries, we answer, without hesitation, in the negative. Dr. Channing says, "Our long established form of Congregational church government is menaced, and tribunals unknown to our churches are to be introduced." But Consociations were not "unknown to our churches." "The principles for it were explicitly set forth, in distinct propositions, by the venerable Synod, composed of the elders and messengers of the churches, and holden at Boston in 1662." These propositions, prepared in many instances by the same individuals who, only fourteen years before, assisted in framing the Cambridge Platform, were incorporated in the Report made to the General Association in 1815, and were spoken of by the Committee who presented that Report as "especially suitable to be adopted; as a Consociation, founded upon them, and consist-

\* This article was first published in the Spirit of the Pilgrims for Nov. 1830, in reply to an article in the Unitarian Advocate.

tent with them, can be no innovation, but a recurrence to first principles, a restoration of our churches to their primitive order."—Again, proposals for a Consociation of the churches in Massachusetts were made to the Convention of Congregational Ministers in May, 1706, and received the sanction of that body. In 1716, Dr. Increase Mather published his "Disquisition concerning Ecclesiastical Councils," in which he strongly urges Consociation, in the very form in which it was proposed in 1815, as a measure "not only lawful, but *absolutely necessary* for the establishment of the churches."—The public will judge, therefore, whether the Consociations proposed in 1815 were, as Dr. Channing alleges, *unknown* to the churches of Massachusetts—a thing of which they had never before heard, and concerning which they had no knowledge.

But "our long established form of Congregational church government is *menaced*," &c. This implies two things; first, that the Consociations were, in case of refusal or reluctance, to be *forced* upon the churches; for we do not *menace* a man with that which is only offered him, and which he is free to accept or decline; and secondly, that they are inconsistent with "Congregational church government." But so far were the proposals of 1815 from attempting to *force* Consociations on the churches, it was expressly provided in one of the articles, that "no church can rightfully be considered or treated as belonging to a Consociation *without its own voluntary consent*, or restrained from regularly withdrawing itself from a Consociation *whenever it shall see fit to withdraw*."

As to Consociations being inconsistent with "Congregational church government," we have several remarks to offer. In the first place, it is very strange that the venerable men who planted the Congregational churches of Massachusetts and framed the Platform, should, only fourteen years after, publish a set of propositions, entirely inconsistent with the plan of government which they had previously adopted. Yet, as has been shown, the propositions, published and agreed on in 1662, were made "the basis" of the plan of Consociation proposed in 1815.—It is strange, too, that Doctors Increase and Cotton Mather, than whom no men better understood the constitution of our churches, or more highly valued it, should urge the adoption of a measure, which went to subvert and destroy this constitution. Yet they did urge the adoption of Consociations in the same general form which they were made to assume in the proposals of 1815.—It is also strange, that the Congregational churches of Connecticut should continue and flourish, for more than a hundred and twenty years, under the influence of a system at war with the first principles of Congregationalism. Yet they have continued and flourished, during all this period, in a consociated state.

In view of these facts, it may well be asked, What is there in a Consociation of Churches, inconsistent with the principles of Congregational government? A consociation of churches is merely an agreement, voluntarily entered into by a convenient number of contiguous churches, that they will help to bear each other's burthens, and watch over one another in faithfulness and love; that

they will mutually afford and accept counsel and aid in all cases of doubt and difficulty; and, in short, that they will walk together in a holy fellowship, according to some previously adopted rules. Now in all this we see nothing inconsistent with any principles of Congregational government. It is not inconsistent with such principles for a church to call a *Council*, when one is thought to be needed. But a Consociation is no other than a standing Council, previously agreed on, to be summoned together when a necessity occurs.\* A Congregational church, said our fathers, "hath full power and authority within itself regularly to administer all the ordinances of Christ, and is not under any other ecclesiastical jurisdiction whatsoever." But a body possessing originally all this power may delegate some portion of it, if it pleases—to a mutual Council, to a Board of reference, or to a Consociation; and may again resume it, if it shall be abused. It is not inconsistent with the freedom of a people, or with their sovereignty, in a *civil* sense, that they choose to delegate a portion of their power. And no more is a delegation of ecclesiastical power inconsistent with the freedom and independence of the churches. In the proposals for consociation, published in 1815, it is stated expressly, "that it will not be competent to the Consociation to *hinder* the exercise of the power delegated by Christ to each particular church, in regard to its own interior administrations and concerns, but by counsel from the word of God to *direct and strengthen the same*, upon all just occasions."

It is further alleged by Dr. Channing that these "tribunals are to be introduced for the *very purpose*, that the supposed errors and mistakes of ministers and private Christians may be tried and punished as heresies; that is as crimes." But this, instead of being "the *very purpose*" for which consociations were proposed in 1815, constituted, so far as appears, no part of the purpose. Nothing is said or intimated in the proposals then made about "the errors and mistakes of ministers and private Christians being tried and punished as crimes," and there is no evidence that any such idea ever entered the minds of the Committee by whom these proposals were reported. Indeed, there is abundant evidence that no such thought could have entered their minds. It is provided, in one of the articles, that the connected churches "agree to hold the Consociation as the proper body" [instead of selecting a Council for the purpose] "to hear and decide upon any complaint or allegation, touching *ministerial character*, against any minister belonging to it, to acquit, or to find guilty, to advise, sustain, or depose, as the case may require." But here is nothing about trying and punishing heretics as criminals—nothing which may not be done, and which has not frequently been done, by mutual Councils, under the present organization of our churches.

Let it not be understood from anything here said, that we are in

\* In one of the Articles proposed in 1815, is contained the following [provision: "The consociated churches with their Pastors agree to regard and use the particular Consociation to which they belong as the *proper Council*, made mutual by this agreement, as to all parties concerned, to be applied to by the churches and individuals in the connexion, in all cases in which the advice and assistance of a Council is requisite."

favor of Consociations, or that we desire to see the churches of this Commonwealth consociated. Such an order of things may be expedient, or it may not be; we touch not that question. The churches have a right to consider and judge of the matter as they please.—Our single object has been to show, that the Consociations, proposed in 1815, have no resemblance to the “tribunals” described by Dr. Channing, and consequently furnish no colorable ground for the allegations he then made. He describes “tribunals unknown to our churches,” whereas Consociations had long been known to them. He describes something with which the churches were “menaced;” whereas Consociations, had the proposals for them been approved, would only have been offered to the churches, to be received or rejected, as they thought best. He describes something inconsistent with “Congregational church government;” but Consociations are entirely consistent with such government. He describes “tribunals to be introduced, for the *very purpose*” of trying and punishing heretics as criminals; but the Consociations, proposed in 1815, contemplate no such object as this. Where then is the resemblance between the two? And how little reason did the proposal for Consociations furnish, for the sweeping charges which have been made to grow out of it?

We were to inquire, in the second place, how the proposals for a Consociation of the churches, of which so much has been said, were regarded and treated by the Orthodox clergy. It has been commonly represented by Unitarians, that these proposals originated with this body of men, and were regarded by them with great complacency. ‘They intended and expected to fasten them on the churches, and to make them the instrument of embarrassing and removing every minister who could not enter into their views. But by the vigilance and exertions of their opponents, the people were led to take the alarm, and the whole project was mercifully defeated.’ He can have had but little acquaintance with leading Unitarians, or their works, who does not know that this is the manner in which they have usually spoken of this subject; but no representation can be more unfounded.—In the summer of 1814, the plan of Consociation, approved and confirmed by the Convention of Congregational Ministers in 1706, was submitted to the General Association of Massachusetts. A Committee was appointed to consider the same, and report the next year. The next year they did report, and their report was ordered to “be printed, and copies sent to the several Associations, for the purpose of ascertaining the public sentiment respecting the plan of ecclesiastical order therein presented.” At the next meeting, in 1816, the subject was called up, and finally disposed of. In what manner? By adopting the proposals for Consociation, and forcing them upon the reluctant churches? No, but by leaving the churches to do just as they pleased. “The Association *wish not to prescribe opinions to their brethren*, neither would they recommend any reform to be made in the church, otherwise than in conscientious obedience to its Supreme Head. They believe that the Report of the Committee” (proposing Consociations) “accords in its general principles, with the examples and

precepts of the New Testament; and in those parts of the Commonwealth, in which the sentiments of ministers and churches are *favorable to its adoption*, this Association have *no objection* against their proceeding immediately to organize themselves into Consociations, upon the general principles of said Report."

The truth of the case, in few words, is this; the plan for Consociating the churches of Massachusetts, which was first attempted in 1662, and again by the Mathers in the early part of the next century, was brought forward, the third time, by individuals of the clergy, in 1814. The proposal was made to a body of Orthodox ministers, and never went beyond these ministers. It was never submitted to the churches, or to the people, so far as we know, in a single instance. The result was, that the clergy, after much consideration, did not think proper to recommend its adoption. They waived the whole subject by saying, that if the churches in any part of the State wished to consociate, they had no objection. The plan of consociating the churches, therefore, whether good or bad, was put to rest, not by the people, not by the churches, not by Unitarians, (whose opposition weighed not a feather in the minds of those to whom the subject was submitted) but solely THROUGH THE INFLUENCE OF THE ORTHODOX CLERGY.

We say these things, not because we are anxious that our clergy should have the credit of this measure, if any credit belongs to it; but because what we have stated is the truth, and truth which ought to be known and understood. This is a subject on which Unitarians have vaped, and boasted, and accused and censured those who deserve no censure, long enough. It is high time that it should be explained, and set in a proper light.

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#### Note B.

The following is part of a Letter received from the Rev. Mr. Putnam of Fitchburg, one of those implicated by Mr. W. in his account of affairs at Lunenburg. After stating, that when Mr. Hubbard commenced his labors at Lunenburg, he "was an entire stranger to Orthodox ministers in the neighborhood"—that they "knew nothing about him, and consequently nothing against him"—that their fears were soon excited by unfavorable reports respecting his character (not his exchanges)—that himself and Mr. Payson, being at Andover at the annual Examination, "deemed it their duty to make inquiries respecting him"—that the result of these inquiries only served to increase and confirm their apprehensions—and that Mr. Payson, soon after his return (being obliged to go into Lunenburg in the discharge of some professional duty) "called on Mr. Proctor, and related to him the substance of what he had heard"—Mr. Putnam proceeds to point out several misrepresentations in the statement of Mr. Whitman.

1. Mr. Whitman asserts, "This circumstance *alone* (i. e. Mr. Hubbard's exchanging with Unitarians) induced some Orthodox preachers in the vicinity of Lunenburg to make great exertions to prevent his installation." For *one*, I know that this assertion is not

true ; and those of whom I have inquired say that it is not true with respect to them. This was, to be sure, one thing which we deemed improper ; but it was not the *only* thing nor the *chief* thing, which weighed in our minds.

2. Mr. Whitman's language implies that the Orthodox ministers in this vicinity, went to Andover *on purpose* to get information against Mr. Hubbard—that this was their errand, their business to Andover. They went to Andover to attend the annual examination at the Theological Seminary ; and they would have gone if Mr. Hubbard had never been heard of.

3. Mr. Whitman asserts that Orthodox ministers in this vicinity went to Andover, "and earnestly solicited from the Orthodox ministers in the neighborhood of Middleton, some information derogatory to the character of Mr. Hubbard." This is utterly false. They did not solicit information *derogatory* to the character of Mr. Hubbard. They did make inquiries respecting his character ; but they had no desire to hear any thing derogatory. On the contrary, they would have rejoiced to have heard that he was a sound and faithful and laborious minister of the Gospel.

4. Mr. Whitman's language seems to imply that this whole business was a contrived plan, between the gentleman in Middleton, the Orthodox minister of Danvers, and Mr. Payson of Leominster. He says "false and slanderous reports, were invented by an individual in Middleton, communicated to an Orthodox minister in Danvers, and conveyed by him to the principal agent in this unrighteous work." As if the gentlemen in Middleton knew that the Orthodox minister in Danvers was going to Andover, and would meet Mr. Payson there on his errand of wickedness, and thus, by this admirable contrivance, "false and slanderous" "inventions" would get in vogue in the region of Lunenburg. Now this representation is utterly groundless. Mr. Braman undoubtedly heard these reports accidentally,—he came to Andover, not knowing whom he might see in that place,—and Mr. Payson went to Andover not knowing whom he should meet. But seeing individuals from the region of Middleton, he thought it a favorable opportunity to learn something about Mr. Hubbard. He accordingly made such inquiries as he had a right to make, and as duty required him to make. Is it wrong for one man, with a view to the public good, to inquire into the character of another ? Is it not right that every one, set for the defence of the Gospel, should know the standing of those whom he may be called upon to welcome into the labors of the ministry ?

5. Mr. Whitman's language implies, and indeed asserts, that Mr. Payson *desired* to obtain misrepresentations against Mr. Hubbard. "Mr. Payson," says Mr. Whitman, "having obtained the desired misrepresentations, &c." This is judging a man's heart with a witness. If Mr. Payson had such a longing after misrepresentations, could he not have manufactured them himself ? What reason had he to suppose that any man in Middleton, or any Orthodox minister in Danvers, would assist him in this "unrighteous work ?" or that he would find misrepresentations "invented," ready to his hand ?

The statement of Mr. Whitman is sheer slander—a most false and injurious insinuation against the moral character of an innocent man. Can Mr. Whitman prove an accusation like this before a court of justice? It might be well for him to ponder and inquire before he repeats it.

6. Mr. Whitman says, “By the terrors of the civil law, he (Mr. Hubbard) compelled them to confess their wickedness and agency in the base undertaking.” What does this language mean? Who confessed? what minister confessed his “wickedness?” I know of none. And who was terrified by the threats of the “civil law?” Not Mr. Payson surely. He could not alter his belief, nor his statements, whatever threats he received from Mr. Hubbard, till some evidence was presented to him that the information which he had received was incorrect; and it was on the ground of this evidence, and *this alone*, and not by the “terrors of the civil law,” that Mr. Payson expressed his belief that these statements were incorrect. Mr. Whitman’s language, therefore, is altogether a misrepresentation. Mr. Payson did indeed propose to go to Middleton, to inquire into the truth of these statements; but Mr. Hubbard saved him the trouble, by procuring the certificates which Mr. Whitman has published.

7. Mr. Whitman says, respecting what he is pleased to call the confession of Mr. Braman, “It will show you that he was earnestly beset by Orthodox ministers for information, injurious to the reputation of Mr. Hubbard.” This is absolutely false. Mark the language. “Orthodox ministers earnestly beset Mr. Braman for information, *injurious* to the character of Mr. Hubbard”—as if nothing but falsehood and misrepresentation—nothing but information *injurious* to Mr. Hubbard could satisfy these ministers;—as if they wished and sought for no information, but such as would calumniate and slander Mr. Hubbard. The confession of Mr. Braman cannot and does not mean any such thing.

It would have been more pleasing to Mr. Braman to have stated, and to Mr. Payson to have heard, nothing but good of Mr. Hubbard. It is wholly a perversion of language and a gross slander, to say that information *injurious* to reputation was desired or sought, for purposes of “wickedness.” One would almost suppose Mr. Whitman thought himself omniscient, so unhesitatingly does he attempt to judge of the secrets of the heart, and ascribe the basest and vilest motives to those who presume to open their lips and inquire into any man’s character. Is it wrong, it may again be asked, for one man, with a view to the public good, to inquire into the character of another?

8. Mr. Whitman says that Mr. Payson “went into Lunenburg to circulate slanderous reports.” This language implies that Mr. Payson had no other business in Lunenburg but to circulate slander—and that he meant to slander Mr. Hubbard. Nothing could be more false. He was called into Lunenburg in the discharge of ministerial duties; and having heard what he did, he thought it important that those who were about to settle Mr. Hubbard should know his standing as a minister, not doubting himself that his statements were strictly true. If he was deceived, that was another thing; but his

statements were not the result of malice, or a desire to injure a fellow being.

9. Mr. Whitman asserts that "Mr. Payson was asked before witnesses if he should have taken such a step, had not Mr. Hubbard exchanged with Unitarians;" and that "his answer was—No." I did not believe this when I read it; and I now have the authority of Mr. Payson himself to declare that it is wholly incorrect. No such answer was ever given by him to any such question. This is the grand point under this head of Mr. Whitman's—argument can it be called? This, then, being false, his grand point must be given up.

10. Mr. Whitman says that Mr. Payson "also intimated that Mr. Putnam of Fitchburg, and Mr. Fisher of Harvard, in connexion with himself, had taken Lunenburg under their special protection." This is wholly false. Mr. Payson never intimated any such thing. Mr. Putnam and Mr. Fisher, in connexion with Mr. Payson, never had a syllable of conversation proposing or tending to any such measures as here stated. It is all slander and falsehood. I had heard such a story, and supposed it had fallen from the lips of some vile tale-bearer, or tavern-haunter, and was tossed about among the dregs of society. But the thought never entered my mind that any sober, candid man would believe it—much less that a fellow man, clothed in the garb of a minister, could put it in print, and send it abroad in the community, with the authority of his name.

11. In what Mr. Whitman has called Mr. Payson's confession, he has underscored a few words, in order to give them a sense which was not intended, and which implies a falsehood. Towards the close of this alledged confession, Mr. Payson says—"And I further declare my sincere regret that any statements made by me, from misapprehension or any other cause," &c. Mr. Whitman has put the words "*or any other cause,*" in italics, evidently to imply that Mr. Payson did make statements from *some other cause* than misapprehension; and what cause could that be, as Mr. Whitman insinuates, but a desire to slander and do injury to Mr. Hubbard? Now the truth is, that the words "from misapprehension or any other cause," have no reference to Mr. Payson, but to other persons who had taken occasion from what he had stated to magnify and distort his statements, and make them far worse than they really were, for the purpose of throwing odium on his character. I have the original draft of this paper now before me, in which the phrase above quoted is not inserted. It reads thus—"And I further declare my sincere regret that any statements made by me should have been magnified into public reports, injurious," &c. The very object of this part of the paper was to show that Mr. Payson's statements had been greatly magnified; and that reports had been circulated very different from what he had stated. From some cause or other, Mr. Hubbard objected to this form, and would not be satisfied without the additional words, which in the original draft are interlined after the word me—viz: "from misapprehension or any other cause, though I would not implicate any one individual." If Mr. Hubbard wishes



to refer those words to Mr. Payson, he must settle it with his conscience; but it is certain that Mr. Payson intended no such thing. He merely meant to say that somebody, from misapprehension or some other cause, had distorted and magnified his statements, and made them very different from what he had reported them. Mr. Whitman, by underscoring these words, and by throwing them back upon Mr. Payson, gives a meaning to the language which is not true, and which I certainly know was not intended. This may appear a small matter; but it shows with what spirit Mr. Whitman writes.

I have thus pointed out some of the more palpable and gross misrepresentations and falsehoods, implied and asserted in Mr. Whitman's language. But his whole statement, in almost every line and word, needs correction. It seems impossible for his pen to touch a single point connected with Orthodoxy, without distorting and perverting it.

I will add a few words in regard to Mr. Hubbard's conduct respecting the paper which Mr. Payson put into his hands. Mr. Hubbard at the time expressed his entire satisfaction to Mr. Payson, and gave him a written certificate to that effect. He also verbally stated to him that he should make no use of the paper which he had signed, except to show it, if necessary, to a few individuals, for the purpose of proving to them that he had received full satisfaction. But what did Mr. Hubbard do, or permit to be done, with that paper? In the course of one or two days, as I am credibly informed, that confession, as it is called, was *posted up* on the meeting-house in Lunenburg in the most public manner; and copies of it were, in a week or two, circulating in all the neighboring towns, and some of them, it is believed, in a mutilated form;—and all this to throw as much odium on Mr. Payson's character as possible. And now he has put it into the hands of Mr. Whitman to publish it to the world—and by his abusive epithets to make the odium still greater, if possible. Is this a Christian course? Is it honorable? Is it, under all the circumstances of the case, honest? Is it consistent with his declaration to Mr. Payson that he was satisfied, as a Christian brother ought to be? Is it abiding by the golden rule, to do unto others as he would that others should do unto him? I leave these few facts and inquiries with Mr. Hubbard's conscience.

As to his Orthodoxy, it may be remarked that his whole influence in this region is against it—it is all on the side of Unitarianism. If he be Orthodox, surely his practice belies his principles. What, a man Orthodox! and yet striving to pull down Orthodoxy, and lending his influence to the enemies of Orthodoxy, in the vile work of slander and misrepresentation! Let a discerning public judge between such a man, and sound Orthodoxy.

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#### Note C.

The clergyman here referred to is the Rev. Mr. Albro of Chelmsford. The following is *part* of a letter from him to the writer of the Review. Our limits have compelled us to *abridge* his valuable communication.

Mr. Whitman says that the facts which have transpired since my connexion with this parish, furnish evidence of "an artful and deep-

laid plan to bring a Unitarian society upon Orthodox ground;" and he charges me with wickedly concealing my sentiments in order to gain possession of the pulpit. The following statements will show what foundation there is for his charges:—

1. Look at the state of the society previous to any attempt to settle an Orthodox minister. The society was organized in Feb. 1824. From the first they thought themselves too feeble to maintain a minister without foreign aid. For some time, they depended upon occasional supplies from Cambridge, but were disappointed in their expectations of receiving any *pecuniary aid* from that quarter. After many attempts to procure the stated preaching of the Gospel, the society began to apprehend that they should not succeed. This is substantially the account given by Mr. Whitman, and no one knows the former condition of this people better than he, for he was the last Unitarian, who, for any considerable length of time, supplied their pulpit. He left the place with the conviction, which he very freely expressed, that the society could never maintain a Unitarian minister. So thought the leading men in the Parish. They pronounced the case, especially after the labors of Mr. Whitman among them, absolutely hopeless, and declared that, in their opinion, there was no other way to build up the society, but to interest the Orthodox in their concerns, by consenting to the settlement of an Orthodox minister. For, said they, the Orthodox will pay their money to support their religion, which we have found by experience, the Unitarians will not do. In their embarrassment, when as one of the leading Unitarians has often told me, they knew not what to do, a gentleman in Cambridge advised them to apply to Andover for a candidate, and if possible to settle an Orthodox man. When they had, of their *own accord, determined to place themselves upon Orthodox ground* and not before, several individuals in the vicinity, who did not then belong to the society, offered their assistance to carry so good a resolution into effect. They were also encouraged to expect aid from the Massachusetts Missionary Society. Under these circumstances, they obtained a candidate from Andover with whom they were generally pleased, but who, for reasons not important in this connexion, was not settled. Thus you see, that instead of planning to get hold of this society, the society fled to us for assistance when their affairs were desperate, and they could not live without our aid.

2. Next, look at the evidence of concealment, before my settlement. I was never employed by the committee of this Society as a candidate. Mr. Clement of Chester, N. H., was their candidate; and during the summer term of my Senior year, I preached here several times, at his request, as did others then residing at Andover. Whatever *individuals* in this place might have thought, I did not consider myself, nor did the society generally consider me as a candidate for settlement. While I was writing my sermons in the Seminary, and preaching occasionally here, as in other places in the vicinity of Andover, as is common with the students, I had not the slightest wish to settle here, nor the remotest expectation that I ever should. Under such circumstances what motive could I have had to conceal my sentiments?

But further ; the society, and every one acquainted with me, well knew that I was Orthodox in sentiment. It was *because* I was Orthodox, that they were anxious to settle me. This was the very thing they wanted : for it was by the settlement of an Orthodox man that they expected to gain the necessary funds for his support, and thus relieve themselves of a burden which they were unwilling to bear alone. Still farther ; nothing was ever said to me, previous to my receiving their call, respecting the subject of exchanges. Not a word was dropped by the committee, from which I could infer that they wished me to exchange with Unitarians. At the Parish meeting, when the vote was passed to give me a call, no one said anything on the subject. The vote appeared to be unanimous, and was without any condition whatever, as the papers will show.

Almost entirely unacquainted with them, and their history, I received their call, as any Orthodox man would receive a call from an Orthodox church and society. That these statements are true, I appeal to the fact that in my reply to a memorial afterwards sent to me from sundry individuals in the society, I asserted the same things in substance, and they were not denied.

3. Next look at the circumstances which occurred in the Council assembled to ordain me.

The Council consisted of seven Orthodox, and two Unitarian ministers. Before any business was transacted, Mr. Whitman of Billerica desired me to state what course I intended to pursue in relation to ministerial intercourse after my ordination. He wished to know, he said, whether I would exchange with the *Unitarian members of the council*.

Mr. Allen of Chelmsford took the same ground. The council understood them to speak *only for themselves*. No one present supposed that they were authorized by the society to insist upon any concession, or that the exchanges, to which they wished to gain my consent, extended beyond themselves. To Mr. Whitman's question I replied, that I would not pledge myself to exchange with all the members of the council, and I appealed to the council to say whether it was proper to insist upon such a pledge as the condition of my settlement. The Orthodox members said that the question of Mr. W. was premature inasmuch as there had as yet been no examination touching my ministerial qualifications, &c.—that the church and society had unanimously called me without expressing any wish, or fixing any condition in regard to exchanges,—that they met, not to form a new contract for us, but to ratify the one already formed—that they wished to leave me *entirely free* to act upon this subject as I thought expedient—that they had no right to insist upon my exchanging with the members of that Council, or with any other ministers ;—thus asserting for me the right of private judgement, free inquiry, and entire religious liberty. On the other hand, the Unitarians, those sticklers for freedom, to whom there seems to be oppression even in a conclusive argument for Orthodoxy—were not willing to have me free to do what I should judge best. They wished to bind me with the fetters of a solemn and public pledge to exchange with them, whether I could conscientiously do it or not. This is the freedom which these worthy champions of religious liberty of-

ferred me. 'You are free to follow the dictates of *our* conscience, but not to *judge for yourself*.' After much discussion, Mr. W. varied his question. It was in this form, "Have you come here with a determination *not to exchange* with us?" I replied in substance that I had come with a determination to pursue that course which, upon mature reflection, I should judge expedient. At this stage of the business Mr. C., a delegate, not a minister, from Andover, rose and remarked, that between *the society* and myself there seemed to be no dispute, *they* were perfectly satisfied—that he thought he understood the ground taken by Mr. Whitman, and that from his acquaintance with my views, he *felt* authorized (he did not say *was* authorized, for he was not) to say that I should give satisfaction to all the members of the Council, and that I was present and could answer for myself. I was silent, and the subject was dropped.

In confirmation of what I have said, I will add an extract from a letter from Dr. Church, one of the council. "I can freely say, that you did not pledge yourself to exchange with Unitarians. You declined to say, whether you would, or would not. It was argued by the other side (i. e. the Orthodox) that you ought not to give any pledge, as to your future exchanges, either one way or the other, but be left to conduct them according to your sense of duty and propriety. Thus I have always supposed the matter to be left." So much for the *Pledge*. I will merely add that I exchanged *once* with Mr. Whitman, which was all that I intended, and more than I promised, and he is the only *Unitarian* with whom I ever exchanged in my life.

4. Now for the change in the confession of faith. The second Congregational church was organized in April 1824, by a council of five ministers, three of whom were Orthodox. In May following, a church meeting was called, the original confession set aside, and a new one more lax adopted in its stead. The church began, you see, by asserting the right to change their creed as often as they pleased. Of this change, the record, being upon a loose piece of paper, was not put into my hands. I was entirely ignorant of it, until several months after my ordination. When I discovered it, I called the church together, and desired them to consider whether it would not be expedient to revise our articles of faith. With one voice, they agreed that it was expedient. I then laid before them a confession and covenant which I had prepared. After an ample discussion of every article, and after a sufficient time to examine and object, if it was not consistent with their belief, it was adopted by an *unanimous vote*. At this meeting every male member of the church was present.

Now what frightful squinting towards religious bondage does Mr. Whitman perceive in the transaction above mentioned? Is it inconsistent with free inquiry, religious liberty, and the principles of Congregationalism, to change a confession of faith, when *every member* of a church *wish* to change it? Would you bind men with fetters worse than an "everlasting trust-deed," to keep a creed, after they were convinced of its error? Would you force a church against its will, clearly and freely expressed, to persevere in a wrong course, when conscience and the word of God loudly called for an alteration?

5. Next look at the "respectful memorial," and the "Jesuitical reply."

After I had been settled more than *two years*, during which time I had exchanged with no Unitarian except Mr. W. of B., I learned there was much dissatisfaction in the society—not in the church—on account of my close preaching, as well as my illiberality in regard to exchanges. Indeed, the *latter cause* was not assigned, until after strong and bitter opposition had been excited and fomented against my doctrines. Under these circumstances, I was informed that a meeting of disaffected individuals was to be held, to see what could be done to restore harmony. *Before this meeting was held*, however, I repeatedly heard that the Unitarians were resolved, if possible, to close the meeting house against me, and they were *determined, at all events*, to throw off the yoke, as they called it, which I was endeavoring to fasten upon them. That oppressive yoke was composed of the *doctrines of the cross*,—and the *Bible class*,—and the *Monthly Concert*, at which pious persons *prayed* for the conversion of sinners— and the *Sabbath school*,—and the *Female benevolent Association*, that had given *money to an Orthodox missionary society* from which this parish were then receiving a hundred dollars a year,—and the *Temperance society*. What a tremendous bondage, to have such things *tolerated in the Parish*; for let it be observed, the Unitarians did next to nothing to help them forward. To the leaders of the opposition, I made what I deemed a very fair and honorable proposal. Knowing that nothing could be effected by the meeting of a few individuals, I told them, that if it should appear in a Parish meeting regularly called, that a majority of my congregation were dissatisfied with my preaching or exchanges, I would immediately ask a dismissal, and leave them to procure such a preacher as they liked best. This reasonable proposal was rejected on the ground that *possibly* a majority might be in my favor. "If you get but *one* majority," said a Unitarian to me, "we shall be bound." I was surprised that those who professed to have such lofty notions of civil and religious rights, should be unwilling to have a question, in which the *whole parish* was concerned, decided in a *public meeting*, especially, as they had a thousand times asserted that *three quarters* of the society were Unitarians.

But the meeting was held. Thirty-one persons, by great exertions, were collected at a tavern, to devise the means of harmonizing the society. At this meeting; the memorial, which Mr. W. has printed entire, was drawn up. All signed it. Four of these signers were my friends, who had been deceived in regard to the object of the meeting, and immediately abandoned the combination, when they saw the design to be, not to build up, but to pull down. Of the remaining twenty-seven, more than half were known to be Universalists, who certainly felt no especial desire that I should exchange with *Unitarians*. Now let any intelligent man take that paper, dignified with the name of a memorial,—let him remember that I had never, either before, at, or after my ordination, encouraged any expectation that I should be liberal in my exchanges,—that by the decision of the Council I was entirely free,—that the society never claimed

that I was under any obligation to comply with their "fond hopes,"—that during the two years of my ministry, I had exchanged with but *one Unitarian*,—that there was a determination to exclude me from the meeting-house, at all events, if possible,—and that a majority of the signers were Universalists;—I say, let any man take that memorial, bearing these things in mind, and tell me what kind of an answer it demanded. Look at the "fond hope" that I would "extend my christian charity;" without pointing out which way, expressed by an equal number, if you please, of Unitarians and Universalists. Suppose I had begun to extend my charity; should I have been suffered to check it, at the point where Unitarianism enlarges into the more liberal error of Universalism?

What would they have claimed of me, if I had given a general answer in the affirmative? What else, but that when I had exchanged with a few Unitarians, I must remember that a majority of my petitioners were known to be Universalists?

I could go on to describe the formation of the new *Protestant Unitarian Society*. I could tell you of the foul slanders that were poured out upon me and my friends, that chosen and favorite weapon of Unitarian warfare,—of the mode in which they took possession of the meeting-house,—and of the liberality which they have since shown towards the Universalists, whose request to have a lecture in the house when the Unitarians did not use it, has been refused. But these facts perhaps are not necessary for your purpose.

One subject I will just touch. Mr. Whitman says somewhere in his book, that the Unitarians never refuse to give letters of dismissal or recommendation, to members of their churches, who wish to join the Orthodox. You are authorised to say, that three members of Mr. Allen's church have been refused letters to mine.

I am aware that I have been prolix. But I could not be shorter. You have the facts—make what use of them you please.

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#### Note D.

The following extract of a letter from Rev. Mr. Stone of Brookfield, will serve to illustrate our remarks, relative to proceedings in that place.

I HAVE looked over Mr. Whitman's Letters, and attended particularly to his story related of our church. I find many mis-statements, and some of them gross. The whole is calculated to give persons uninformed an entirely false conception of our proceedings. I will endeavor to give a correct view of the transactions, which he considers so "subversive of religious liberty," that you may see and judge for yourself, and make such representations from them, as your own judgement may dictate. Mr. W. commences, in his paragraph referring to us, by previously making a statement in respect to Orthodox seceders, which he very well supposes his readers would not believe upon his word, and I am confident no one will believe when the facts are known.

In the first place, he would have it understood that the Orthodox minister *is dismissed*. I never have been dismissed. I have held my pastoral relation to the church the same from my ordination to

the present day. At the time of dissolving my civil contract with the parish, it was expressly *voted* by the parish, as well as the church, that I should *retain my pastoral relation to the church*, and that when dissolved, it should be dissolved by an ecclesiastical council. And it was understood by the parties contracting, *and was so expressed in the votes and papers*, that I was entitled to the rights and immunities of other ordained ministers.\*

In the second place, he states that the seceders "carry off the church records, plate and Bible, which lawfully belong to the congregation." How the *records and plate of a church can lawfully* belong to the *congregation*, is to me very incomprehensible, and I suspect will be thought so by many others. As respects our church records, they were in my hands, and were never asked for. As to the meeting-house Bible, it is utterly false that we carried it away. Respecting the church's furniture or plate, it is still *sub judicibus*.

3d. In respect to the Church's covenant, which Mr. W. says was originally so liberal, that Christians of different religious opinions could honestly give their assent to it, but was changed by the pastor in 1825, I observe; That the original covenant was *decidedly Trinitarian and Orthodox*; that Dr. Fiske in his day made an abstract of it, which he used in the admission of members to the church; that after his death, that formula was not to be found; and that when I became the pastor, a committee of the church was appointed to form another, which, without setting aside the original covenant, was used till 1825, when the present covenant and articles of faith, (substantially the same, with the original covenant of the church, but somewhat more definite and with scriptural proofs) was adopted. That Unitarians would be disposed to assent to the original covenant, or to the abbreviated formula, according to the obvious import of the terms, I do not believe, any more than they would to the one in present use.

Again, there is a grievous oppression charged upon us, that we excommunicated two individuals for breach of covenant engagements, when in truth they "had broken no covenant engagements, as *they never signed the new Orthodox creed*."—This is a wonderful discovery; and perhaps you will think a "solemn trifling," when I tell you, *there was no one that signed it*. A printed copy was put into each member's hands, and after consideration for the space of four months, at a full meeting of the members of the church, they all signified their assent to, and adoption of, the articles and covenant, by rising from their seats, as proposed by their pastor, with the exception of one female, and she declined rising from no objection, as I have reason to believe, to the articles of faith. Of this I am certain, that *one* of those excluded, of whom Mr. W. says that they broke no covenant engagements, as they "never signed the

\* It was known to the Council which ordained Mr. Noyes, the Unitarian minister, that Mr. Stone had not been dismissed from the church, *not even from those whom they recognized as the church*, and yet they established Mr. Noyes over it—thus setting up the principle, that *the regular pastor of a church* may have another man crowded into his place and office without his consent and against his wishes. How does all this comport with "religious liberty and the principles of Congregationalism?"

new Orthodox creed," did rise from his seat when the vote was called for by the pastor, thus publicly signifying his assent to the articles of belief and church covenant. The other excluded male member I presume was not present at the time; as I very much question whether he ever attended a church meeting since my connexion with the church;—and I am greatly mistaken, if, for ten years previous to his exclusion, he had attended public worship ten sabbaths in a year. For the last part of the time, he wholly absented himself.

Respecting the ten females who were excluded by the vote of the church, I have only to say, that it was delayed for more than two years, and not passed then, until each of them had been visited by a committee of the church, inquiring of them to which church they chose to belong, and saying that they could not belong to two. The letter addressed to them, as published by Mr. W., I believe is correct and entire. And however "canting and whining," I am very willing the world should read it.\*

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Note E.

The following is the Constitution to which Mr. W. refers:—

We, whose names are underwritten, being sensible of the sacred nature of the object for which we are patronized by the Christian public, and feeling the necessity which is laid upon us to cultivate a spirit of prayer, and of devotedness to God, do hereby unite for the purpose of observing, monthly, a season of prayer, with special reference to our connection with the American Education Society, and in conformity with the following rules.

1. This Concert shall be composed of those members of  
     who have been *regularly received* under the patronage of the American Education Society, and who shall furnish the usual Testimonial which is given by the Society to young men under its care.
2. A meeting for prayer shall be held on the *Tuesday* evening immediately following the first Monday of each month, at such hour and place as shall be agreed upon; except, that in vacations, or when individuals necessarily prevented by the Providence of God from attending, the season shall be remembered, as there may be opportunity or ability, in private.
3. A presiding member shall be chosen once a year, or oftener, if circumstances require it, to preside at the meetings; to keep the records, or other property belonging to the Concert; to conduct the correspondence; to notify the members, before each meeting, and to call special meetings of the Concert, whenever it shall be deemed important. It shall be the duty of the presiding member to call upon each member of the Concert, in the order of seniority, to take part in the exercises; also to make a record of each meeting, containing the names of members present, the order of exercises, and any thing else which he may deem suitable to insert.

\* In Feb. 1823, the Unitarian minister and those associated with him, calling themselves the church, passed a vote of exclusion against the whole church which had left the parish, pastor and all.



4. There shall, ordinarily, be *four* prayers at each meeting.

The *FIRST* for ourselves, and for our Brethren in other institutions, who enjoy, with us, the patronage of the American Education Society, that we may be the sincere disciples of the Lord Jesus, and never be left to deceive ourselves or others concerning the hope which we have professed before many witnesses; that we may possess, in large and increasing measure, the spirit of humility, self-denial, disinterestedness, and holy zeal; that our hearts may be filled with the love of God, and of the souls of men, so that we may count it our highest happiness, if we shall hereafter be called to this service, to carry the Gospel to the meanest and most destitute of our fellow-men; that we may be kept, during our preparation for the ministry, from pursuing any course of conduct which may bring reproach on ourselves, or on our benefactors, or on the cause of religion; and that we may diligently use the means afforded us for religious and literary improvement: that, at length, we may be prepared to engage in the glorious work to which we desire to devote our lives and all that we possess, and be used as successful instruments of advancing the kingdom and glory of Christ.

The *SECOND* prayer shall be, especially, for the prosperity of the American Education Society, and of its several Branches; for the members and supporters of them respectively, that they may have a rich reward for their exertions, in the salvation of great numbers of their fellow men—and that the funds given by them may never be perverted, nor lost upon unworthy recipients; for the *Executive officers* on whom is immediately devolved the concerns of the General Institution or of the Branches, that they may have wisdom from above to guide them in all their deliberations; and for the Secretary of the Parent Society, in particular, that he may have grace and every needful qualification for his various and responsible duties.

The *THIRD* prayer shall have reference to those who are destitute of the Gospel in our own country, and in other parts of the world; that the waste places of Zion may be built up; that the tide of moral desolation, which is coming in like a flood, may be stayed; that the supply of ministers of the Gospel may keep pace with the rapid increase of our population; especially that the *western* and *newly settled* parts of our country may be blessed with a competent and faithful ministry—that the glorious enterprise of converting the world may go on with more and more success, till missionaries are raised up for all unevangelized nations, and the earth is full of the knowledge and glory of the Lord.

The *FOURTH* prayer shall be for a *revival of religion* in the Institution to which we belong, and for a similar effusion of the Holy Spirit in all the Academies, Colleges, and Theological Seminaries in our land, that hundreds of young men who are now training up for public life may be converted to God, and become heralds of salvation to their fellow-men. In this prayer may also be remembered the instructors and governors of literary and sacred institutions.

5. The intervals between the prayers may be occupied in singing, reading portions of Scripture, or other appropriate pieces, giving intelligence, or in Christian conference, as there may be time or occasion. The subjects of each prayer, as given above, shall be read by the presiding member immediately before the prayer is offered; and

previous to the last prayer being made, the following questions shall be proposed by the presiding member, for free and fraternal conversation. What is the present state of religion in this Institution, and especially among ourselves? Cannot some measures be taken to increase the spirit of piety in our own hearts, and to promote a revival of religion in the Institution with which we are connected?

6. The members of the Concert will strive to cherish a fraternal interest for the spiritual welfare and usefulness of each other, and will endeavor faithfully to perform towards each other the duties which belong to members of the same Christian brotherhood.

7. If at any time this Concert should cease to exist, the records and other property belonging to it shall be deposited with the senior officer of the Institution, where it was established, subject to the order of the Directors of the American Education Society.

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*Note F.*

The only shadow of an excuse for all this tissue of misrepresentation must have been an *oversight* which occurred on the day of the annual meeting of the stockholders, and is thus explained by our informant:

These memorials were returned, the day of the annual meeting of the stockholders, and were handed to a gentleman of this village to be copied. Supposing the memorial to be the same in all the towns, and being pressed for time, he did not take the precaution to read them, and attached all the names to one copy, and among the rest the signatures to the Lima memorial. This mistake was not discovered till the memorial was read before the stockholders, nor am I now certain whether it was then observed. The transfer was made by a gentleman of unblemished character and unquestionable integrity, and the error occurred in a way capable of an easy and satisfactory explanation. The whole representation, therefore, which Mr. Whitman has given of this matter is, to use his own language, "*a gross deception.*"

"It is not a matter of regret to me," continues our correspondent, "that this subject is brought before the public. On the contrary, I am heartily glad that an opportunity is afforded of correcting the misrepresentations, and confuting the slanders, which, I have reason to suppose, have been freely and extensively circulated, to the prejudice of religion, among a certain class of people in your section of the country; and I shall be pleased to furnish you with any further detail of facts relating to this school, which, in your opinion, the interests of the Redeemer's kingdom may render consistent and proper to be spread before the public. Indeed I have long been waiting and wishing for a call in Providence to give the full history of this school publicly. I am persuaded that a detail of all the facts in the case, would show most clearly the disingenuity, management and insidious arts of Unitarianism. It will be sufficient, however, to say, at present, that the school entirely failed under the care of the three young men from Harvard: and that, at the end of the two years for which they were employed, they left it, almost without scholars, without reputation in the community, and without credit to themselves. It has since been put under the care of a gentleman of

correct principles and excellent qualifications, who has daily communicated instruction in the great truths of the gospel, under whom it has acquired reputation, risen to a respectable standing, and regained the confidence of the Christian community. There is at present something of a revival of religion in the school: No less than from ten to twelve of the scholars have, within a few weeks, been led to cherish the hope of an interest in Christ, and a number more appear to be under conviction."

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*Note G.*

The Church here referred to is presumed to be that in Berkley, Mass. Several individuals in that place, having become dissatisfied with the pastor, withdrew from his ministrations, joined a parish in an adjoining town, and requested a dismission from the church, and a recommendation to the church where they worshipped. The Council, of which Mr. Storrs was a member, was called to consider the propriety of granting their request. This Council decided that their request was unreasonable, and ought not to be granted; but we find *nothing* in their result respecting the excommunication of the individuals concerned. A subsequent Council has decided that "it would have been expedient," and more conformable to "the ancient Platform of our churches," to have granted their request.

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*Note H.*

We extract the following from the London Congregational Magazine.

We have lately received various letters from *Geneva*, which show that Christians in that once highly favored, but now apostate city, are at present placed in a very critical situation. Most of our readers are acquainted with the awakening which took place there about ten years ago, through the blessing that rested on the labors of Mr. Haldane, among the Theological students of the University. Shortly after that period, the "*Venerable Company*" of pastors took alarm at the rapid growth of *Methodism*; and the appearance of it among some of the most distinguished of their own body greatly increased their anxiety. Their first step was to draw up certain articles prohibiting any minister to preach on the divinity of our Lord, original sin, and other fundamental doctrines. They refused ordination to any of the students who would not subscribe, and in consequence many were rejected.

M. Malan, not having yet obtained admission into the company of pastors, although he had been regularly ordained, was made the next object of attack. Our readers are generally aware of the persecution which that undaunted champion of the cross of Christ has at various times been called to endure. They know that he has been deposed from his office as regent of the College, deprived of his ministerial character in the church, and that he only is indebted to the indulgence of the government for the degree of toleration he has enjoyed, in being suffered to preach in a chapel which has been built for him without the walls. M. Malan, although the most distinguished, was not the only victim, and the story of Empetaz, Gonties,

Gyt, Guers, &c. would present another picture of injurious and vexatious persecution exerted against bold and faithful, though unoffending witnesses for the truth.

Such had continued to be the state of affairs till within the last few months, when the enmity of the Geneva pastors against the truth, seemed to have gained fresh strength. The increasing numbers which frequented the preaching of M. Malan, the continual instances that were occurring of conversion through his instrumentality, and the blessing which attended the ministry of Messrs. Empetaz, Guers, &c. seemed more and more to arouse their indignation. Their animosity was in a special manner directed against M. Gausen, one of their own number, who, ever since he was brought to know the truth about ten years ago, has not ceased to labor with unceasing assiduity and distinguished success in the vineyard of the Lord. M. Gausen was the last summer formally excluded every pulpit in Geneva, except his own at Satigny, and it seems doubtful whether his situation as a pastor, and his connexion with some of the first families at Geneva, will continue to protect this faithful minister of Christ.

M. Chausiere, one of the Arian or Socinian pastors, also preached a most violent sermon against the *Momiers* or Methodists, whom he attacked with the most unmeasured warmth, and represented them as enemies to the State. This sermon had the effect of exasperating the populace to such a degree, that it was not safe for any of the evangelical preachers to be seen in the streets. M. Guers was stoned in one of the public squares, and narrowly escaped with his life; and M. Malan's house was also attacked. In the mean time every attempt was made to calumniate and traduce the Christians at Geneva. Every lie was invented, and greedily propagated through the medium of the newspapers, for the purpose of pouring on them obloquy and contempt. If a person committed suicide, it was said he had heard a sermon from one of the *Momiers*. If a person became deranged, his disorder was attributed to the same cause.

But affairs at Geneva wear, it seems, a still more critical aspect than before. It seems that Mr. Bost, a preacher who was formerly excluded from the church at Geneva, and who is well known abroad for his uncommon talent, zeal and boldness, as well as for the extraordinary blessing that has attended his labors, especially in Germany, published an answer to the above-mentioned sermon of Mr. Chausiere. We have not seen Mr. Bost's pamphlet, but understand it displayed much ability, and contained a very masterly exposure of the futility of the charges brought against the *Momiers* by M. Chausiere. The "venerable company" at Geneva were, however, much enraged at the boldness of Mr. Bost, and determined if possible to crush him. A prosecution was commenced against him by the public prosecutor, who charged him with describing the pastors at Geneva as a *sect* in the Christian world who denied some of the leading doctrines of the Gospel. For this alleged crime, he desired that Mr. Bost should be imprisoned for two years, and pay a fine of 2000 florins." It is added, that Mr. Bost pleaded his own cause, that his defence was admirable, and that he was acquitted, to the great mortification of the clergy.












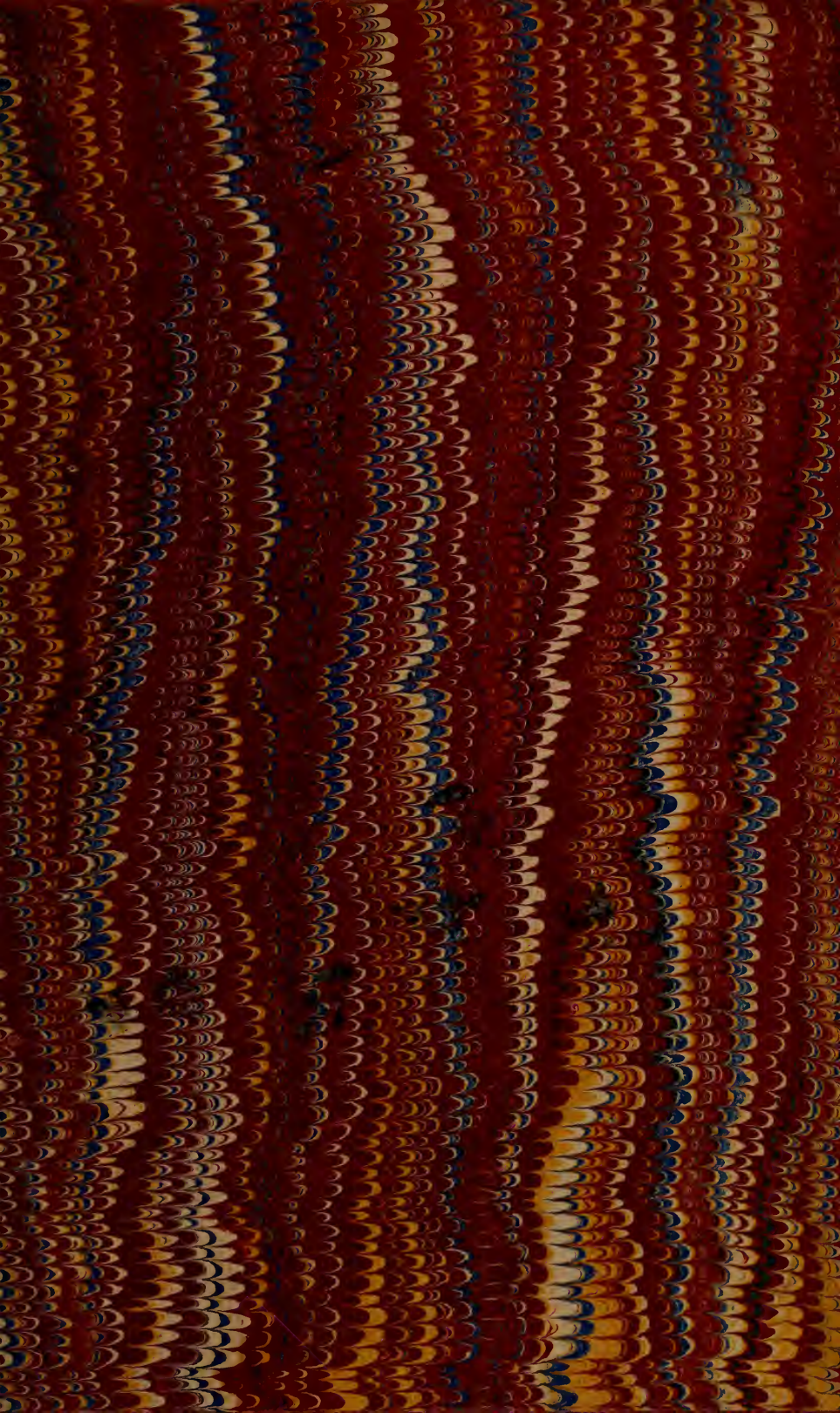




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